

THE
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MEMOIR OF MRS. ELIZABETH PHILLIPS,

WIDOW OF THE LATE EDWARD PHILLIPS, ESQ., OF MELKSHAM, WILTS.

BY THE REV. CHARLES DANIELL.

THE baptist church at Melksham has recently been called to sustain an affecting loss, in the removal of Mrs. Elizabeth Phillips, who departed this life on Monday, March 7, 1853. In this event, it is believed that many beyond the circle of Mrs. Phillips's more intimate connections will feel a lively interest, when it is known that she was the last survivor of the family of Dr. Samuel Stennett, whose memory is justly dear to the baptist community; and that to the advanced age of eighty-eight years she was enabled, by divine grace, to exhibit a character worthy of her distinguished and pious ancestors, and eminently to the honour of her God and Saviour.

Dr. Samuel Stennett, the father of Mrs. Phillips, was for thirty-seven years in the last century the pastor of the baptist church in Little Wild Street, London. We read in the short biographical notice prefixed to his works that he descended from pious ancestors, who,

for several generations, were conspicuous in the churches of their denomination, as ministers of talent, learning, and piety. His great *grand-father* was Dr. Edward Stennett, a physician, who dwelt in the Castle at Wallingford, in Berkshire, in the intolerant reign of Charles II. He regularly preached during this period in his own dwelling, and, though often threatened, and sometimes in great danger, the high estimation in which he was held for his professional services by the gentlemen of his neighbourhood, shielded him in a great measure from the calamities to which dissenting ministers in those days were exposed. His son, the grand-father of Dr. Samuel Stennett, was the Rev. Joseph Stennett, who, for twenty-three years was pastor of the baptist church which assembled at Pinner's Hall, London, where his high character for piety, talents, and learning, procured for him the affectionate regard of his brethren, the dissenting ministers of

the metropolis. He is known to the religious world as author of three octavo volumes of excellent sermons, and a fourth volume containing a version of Solomon's Song, hymns on baptism and the Lord's supper, and various smaller pious and miscellaneous subjects. Several of his hymns are contained in the collection of hymns now used for public worship. His son, Dr. Samuel Stennett's father, was Dr. Joseph Stennett, who, in the early part of his ministry, was pastor of the baptist church at Exeter, from whence he removed to London to take the charge of the church in Little Wild Street, Lincoln's Inn Fields, over which he presided until his death, and was highly esteemed, not only by the principal dissenting ministers of his day, but also by many of the leading members of administration in the reign of George II.; amongst whom the celebrated speaker of the House of Commons, Arthur Onslow, Esq., honoured him with his particular friendship.

It will thus be seen, that Mrs. Phillips was connected with those who had been greatly honoured as the servants of Christ; and, it is interesting to know, that among her predecessors in the family there were those who, as the faithful confessors of protestant doctrine in France, had been ready also to suffer for Christ. To this fact Dr. Winter well refers, when describing Dr. Samuel Stennett's character, in the second volume of the "Protestant Dissenters' Magazine;" he writes of him, "To be descended from such men, as well as to be able in the line of his ancestry, to trace some who, for the cause of liberty and religion, had quitted their native country and their temporal possessions, at the revocation of the edict of Nantes, he accounted a far higher honour than to be the offspring of nobles or of monarchs." And in this judgment of the father, we have the best evidence

that his daughter, now removed from us, fully concurred. But the character of Mrs. Phillips will never be viewed by those who had any acquaintance with her, as sharing only a relative and reflected lustre. They will glorify God in her, as one who by his grace was the subject of much personal and peculiar Christian excellence. In her youthful years she appears to have been amiable and pious. In the memoir of her father we read, "Mrs. Stennett was a lady of unaffected piety and good nature, and they walked together, as heirs of the grace of life, for upwards of forty years. The acknowledgment of God in their family met with an ample reward. That tender love and Christian solicitude, which they uniformly displayed for their children, of whom they had two, a son and a daughter, were requited with reciprocal affection; and they had the happiness of seeing them walk in the ways of God: and their son, a preacher of the gospel." It is added of Dr. Stennett, "He left behind him an affectionate son and daughter, *viz.*, Rev. Joseph Stennett, and Miss Elizabeth Stennett, in both of whom he had inexpressible satisfaction."

Thus was the family residence at Muswell Hill, near Highgate, the scene of much hallowed domestic enjoyment, as well as of great natural interest and beauty; and we are prepared for Dr. Stennett's poetical and pious reference to it, when he writes:—

"O would He deign to visit me,
In mercy mixed with majesty;
Deign, when I walk in evening shade,
Beneath those bowers His hand hath made,
To whisper in my listening ear,
That well-known voice I long to hear,
'Thy many sins are all forgiven,
Thy worthless name is writ in heaven;'—
The raptur'd news I'd spread around,
The woods should echo back the sound;
I'd write His name on every tree,
And tell the world His love to me.
This sweet, this fair, enchanting spot,
Should never, never, be forgot;
My friends and neighbours all should know,
There is a paradise below."

In 1795, death deprived Miss Stennett of both her valued parents, and in 1802, as the partner in life of the late Mr. Edward Phillips, she came to reside at Melksham. There, for the most part, she had her abode for more than fifty years, and amidst the various changes and trials of that lengthened period, she continued, by divine grace, to be the ornament, the helper, and the joy of her attached family, and of the church of God. And many have risen up to call her blessed, for she was privileged to witness all to whom on her marriage she was introduced, as the younger members of the family, declaring themselves on the Lord's side; many who had lived with her as servants united as members of the Christian church; and three beloved daughters-in-law, after spending lives of exemplary piety and usefulness, preceding her to their Saviour's kingdom.

In Mrs. Phillips's personal character there were several features which could not fail to excite the regard and admiration of all who knew her.

One was her resigned and thankful spirit. Very often did she recount the Lord's goodness, saying, that if any one had cause to be grateful it was herself. Her parentage, her health, her friends, her domestic circumstances, her religious advantages, above all, her hope in Christ, were dwelt upon in her thoughts, and always awakened lively gratitude and praise in her soul. She was more-over an eminently cheerful and happy Christian. Although for many years living as a widow, and having to contend with the bodily and mental infirmities of advanced age, she retained and exhibited far more vivacity and buoyancy of feeling than most of the young, and active, and vigorous around her. Nor was this merely the result of a very happy natural temperament; but in great part the effect and manifestation of religious principles, cherished in

the heart. Our departed friend was also very remarkable for the unaffected courtesy, and kindness, and benevolence which she evinced to others. Whatever their age or worldly condition, they found Mrs. Phillips easy of access, sympathizing in spirit, affectionate in language and deportment, and, as she had opportunity, ready to afford encouragement and help. In connection with the Dorcas Society, the circulation of religious tracts, and the visitation of the poor and the sick, her interest was always great, and the loss of her valuable assistance will be long realized. But the chief and crowning excellency of this deceased saint was her sincere and strong attachment to the house, the people, and the cause of her God and Saviour. Like Anna, though of a great age, she departed not from the temple. Whoever else might be absent, Mrs. Phillips, unless entirely prevented by the weather, or illness, regularly, and with delight attended the sabbath and the week-day services of the sanctuary. Her frequent remark was, "I intend to go so long as I am able;" and she was far from being a formal worshipper in the courts of the Lord. It was however, the living, the spiritual temple of Christ's church, which especially awakened feelings of interest and desire in our departed friend. Few could more entirely or more habitually adopt the lines of Dr. Watts:—

"My soul shall pray for Zion still,
While life or breath remains,
There my best friends, my kindred, dwell;
There God my Saviour reigns."

Nothing, it is believed, gave her more pleasure than the harmony, the purity, the increase, and the usefulness, of the Christian society of which she was a member, while she greatly rejoiced in beholding and in aiding the advancement of the Redeemer's kingdom throughout the world.

But the time drew nigh that this

beloved and devoted handmaid of the Lord must die. And her translation from the church militant to the church triumphant was alike speedy and blessed, testifying in all its attendant circumstances, to the truth of scripture, "Precious in the sight of the Lord is the death of his saints." Although somewhat affected by a cold, Mrs. Phillips, on the morning of the last sabbath in February, walked to her much loved sanctuary through a slight fall of snow. It was not, however, until Thursday that she remained in bed, and as early afterwards as the following Monday the course of her earthly conflict and pilgrimage reached its close. And in this very short illness she was graciously exempted from all severe bodily suffering, and from any thing like mental disquietude. In truth, her chamber was acknowledged by every one who was privileged to enter it, to be the abode of peace, and hope, and joy. When, on the evening of Saturday, by the intimations of her watchful relatives and her own increasing weakness, this aged saint first realized that her sickness would probably be unto death, she evinced no alarm, nor expressed any reluctance to obey the sudden summons of her Lord. Having, for many years, been daily casting herself upon his redeeming mercy, and waiting for his glorious appearing, she was at once enabled to respond, "Even so, come Lord Jesus." All which appeared to give her concern was, that in death, as in life, she might act so as most to please and honour her Saviour, and so as to testify the greatest kindness and Christian solicitude to those around her. And how many were the words of humble trust, and lively thankfulness, and fervent prayer, and heavenly hope, and affectionate regard which proceeded out of her mouth!

To each member of her loving and beloved family she expressed som

grateful acknowledgment, or uttered some precious counsel and desire.

And with these her attached relatives many others shared in her last utterances of kindness and concern; the Christian friend who for many years had resided with her as a faithful and beloved companion; her more intimate associates in the friendly circle and the church; several young persons in whom she felt a peculiar interest, her medical attendant, and her pastor. Happy will it be if now after her decease, those who saw our departed friend's holy peace in death, and received her parting words of pious affection and solicitude, have these things always in remembrance. But this aged Christian, in the prospect of dissolution, had her chief intercourse with that long known and long trusted Redeemer whom, above all others, her soul loved. She was much in the exercises of praise and prayer. On one occasion she expressed a wish that a hymn might be sung at her bed side, and she showed great interest in hearing and speaking of the Saviour when not employed in more direct converse with Him. The atonement, the grace, the promises, and the future kingdom of Christ, were her constant theme. Parts of several hymns were often repeated by her. Thus at one time her joyful hope of heaven expressed itself in the lines of her honoured father:—

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

At another season she solemnly and earnestly committed herself to her Redeemer's grace, in saying,

"Rock of ages, cleft for me,
Let me hide myself in thee."

The last words which she was heard indistinctly to utter were, "For ever," "For ever," "Blood and righteousness," "Blood and righteousness."

About three hours before she expired, our departed friend became too feeble to speak to those around her; but for some time afterward her spirit was evidently ascending in faith and hope to Him who was all her salvation and all her desire.

The Lord was pleased to grant her a very gentle dismissal out of the body, when, as we cannot doubt, an entrance was ministered to her abundantly into his everlasting kingdom.

The funeral of Mrs. Phillips took place at the baptist chapel, Melksham, on Saturday, March 12th, and on the evening of the following sabbath a large congregation was addressed, relative to her life and character, on 1 Corinthians xi. 1, "Be ye followers of me, even as I also am of Christ."

"Our glorious Leader claims our praise,
For His own pattern given;
While the long cloud of witnesses
Show the same path to heaven."

THE UNPARALLELED CONJUNCTION;

OR, THE UNION OF WEAKNESS AND POWER, HUMILIATION AND GLORY, IN THE PERSON AND WORK OF THE REDEEMER.

BY THE REV. J. JENKINSON.

THE work of redemption is, in every point of view, calculated to excite a high degree of wonder; but in nothing more so than in reference to the person of its illustrious Author. In him the extremes of intellectual existence were united. At one end of the scale of being to which immortality is annexed we find *man*; at the other *the Deity* himself: in Christ these infinitely distant points were blended. And not only did he assume humanity, but humanity in its lowest state, guilty degradation alone excepted, yet still retaining the attributes of Godhead, though usually under close concealment. Occasionally, however, the glory which it was requisite habitually to hide burst forth in its splendid effulgence; the stars which hung upon his breast pierced with their lustre the veil beneath which they had been covered; the apparent vagrant was discovered to be really a prince; and the man of sorrows was, by the eye of faith, recognized as God over all, blessed for ever. This, like a new combination detected by the votary of chemical science, elicited an

heretofore unknown class of phenomena, and produced a train of interesting and important consequences.

It is not our purpose now to enlarge either on the circumstances connected with the Saviour's humiliation, or on the manifestations of his glory; but to restrict our remarks to those instances in which these were seen in close approximation to each other.

The earliest of these was exhibited at his *nativity*. The commencement of human life is, under any circumstances, an affecting spectacle. The new born infant is in itself so helpless, so destitute, so utterly dependent on the kindness and the aid of others, that it is hardly possible to conceive of humanity existing in a state of greater weakness. But in the Redeemer's case there were not only all the ordinary humiliating circumstances, but also some of a peculiar kind. His parents were poor—not merely poor, but absent from home,—in a strange place at a time when it was thronged by visitants from every part of the land—and as amongst those visitants there were probably many

persons of rank and opulence, who of course commanded and engrossed all the desirable accommodations and attentions afforded by the place of their sojourn, those of the class to which Joseph and Mary belonged were necessitated to accept of any lodging place they could procure. The most eligible they could obtain was a stable. There, bereft not only of ordinary comfort, but probably also of that privacy which in the situation of Mary was so much to be desired, she brought forth her first born son, and laid him in the manger. Who, judging from appearances, could have imagined that such a birth would occupy a prominent place on the page of history, or that the infant who there began to be numbered amongst the inhabitants of earth would through all future ages be celebrated in the annals of fame? Yet thus it is! Nor only thus. Preparation had already been made for his announcement as "the Ruler in Israel, whose goings forth had been from of old, even from everlasting." Scarcely had his humanity inspired its first gust of vital air ere his divinity was mustering the celestial armies, and while he was uttering his piteous though feeble cries a multitude of the heavenly host were in obedience to his mandate at no great distance singing, "Glory to God in the highest, on earth peace, good will to men." And long before his infant feet could sustain his body, the right hand of his omnipotence was propelling a new and splendid luminary athwart the heavens for the guidance of the eastern magi, whilst by the moral influence which he exerted over them, and the homage which he received from Simeon and Anna, he demonstrated that the springs of human action were even then within his grasp, and that he could move them at his pleasure.

The next instance which presents itself to notice is his *baptism*. The baptismal ordinance is by many deemed a

humiliating one; so much so that few indeed of the proud and the great are found willing to submit to it. The Redeemer, however, with that humbleness of mind in which he was pre-eminent, surrendered himself into the hands of one of his servants, and was by him immersed beneath the wave. Here was humiliation: but as he emerged from the stream, whilst his holy locks, and perhaps his seamless garment, were still dripping with the waters, the heavens were opened to him—the Divine Spirit assumed a [visible form, and descended upon him, and the voice of the Eternal was heard in solemn and impressive accents to declare, "This is my beloved Son, in whom I am well pleased."

The third instance which we notice is that which occurred at Jacob's well. To that well the Saviour came. And as his circumstances in life did not admit of his procuring a conveyance, he, according to his usual custom, had journeyed thither on foot. Faint and weary, hungry and thirsty he rested on the well. His disciples were gone, and he was left alone—alone in a part of the land where he and his race were held in abhorrence, insomuch that when a woman of the city came to draw water, she surveyed the stranger with mingled feelings of pity and contempt. Emotions of a widely different kind were, however, speedily excited in her mind. This wondrous stranger probed the secret recesses of her heart; flashed conviction into her benighted soul; enkindled there a principle of holy faith, and employed her as an instrument of bringing others to himself, and thus originating a work the results of which have not wholly ceased, even to the present day.

The instance to which we next advert is that which occurred on the lake of Gennesareth. Mark iv. 37—41. The wind blew tempestuously, the waves

rolled fearfully, insomuch that the little vessel in which the Saviour was sailing seemed, as his disciples thought, devoted to destruction, and at this eventful crisis he was *asleep*. Who could have imagined that he who was thus apparently the most helpless and unconscious individual on board, could restrain the winds and waves at his will? No sooner, however, was he aroused from his slumber than with a voice which shook the contending elements into silence, he cried, "Peace, be still," and the gale instantly ceased its roaring; the surges of the deep became quiescent; and there was a great calm! Well might the mariners in astonishment exclaim, "What manner of man is this, that even the wind and sea obey him?"

The next incident we shall select is that which occurred at Capernaum. Matt. xvii. 24—27. Nothing can more strikingly evince the indigence of the Redeemer than the fact that he was destitute of the small sum of fifteen pence demanded of him by the public tax-gatherer, yet he immediately manifested his omniscience by anticipating the question of his disciple, and the unlimited extent of his resources by making the sea his banking-house, and the fish his purveyor.

The scene exhibited at Bethany must not be overlooked. Lazarus, the friend and host of the Saviour, was dead; his remains had been consigned to the grave—to that grave the Messiah was approaching, and looking towards the dark abode of his late companion, looking around on the dejected and sorrowing countenances of the survivors, "Jesus wept." Here was an affecting though amiable exhibition of humanity; an exhibition which seems far more naturally associated with a sense of weakness than with the conscious possession of omnipotence. But he whose tears had just demonstrated the reality

and tenderness of his humanity, and whose groans had betrayed the anguish of his spirit, cried with a loud voice, "Lazarus, come forth!" and the accents pierced the caverns of the dead; re-echoed through the invisible world, and called thence the soul of the departed, which instantly rejoining its corporeal partner, Lazarus burst the bonds of mortality, and again resumed his place amongst the living.

Our seventh illustration is from the scenes of Gethsemane, and their subsequent events. Here the Mediator began to taste the dregs of that bitter draught which was prepared for him by men, by devils, and by God. And so intense was the agony of his soul that a bloody perspiration exuded from his every pore; whilst again and again he prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." But though his humanity well nigh sunk beneath his heavy load, the glory of his divinity was unshorn: for no sooner had he risen from the ground than he appropriated to himself the peculiar cognomen of Jehovah,* and with such emphasis and accompanied by such power and glory that even the hardened traitor and his depraved associates were by the announcement intimidated and smitten to the earth. It was not, however, in accordance with his purpose to effect his escape; he therefore permitted himself to be apprehended and conducted to the high priest; but while there, an apparent criminal arraigned before the magistrates of the land, the finger of his omnipotence was moving over the brain of Pilate's sleeping spouse, and disturbing her repose by the tragic scenes which in vision passed before her. Matt. xxvii. 19.

We next proceed to Calvary. Here

* Compare John xviii. 5, 6, (omitting the italics) with Exod. iii. 14.

hung the spotless victim, forsaken by his friends, derided by his neighbours, persecuted by his enemies, human and infernal, and apparently abandoned by his God. Yet even in this the depth of his humiliation whilst suffering, bleeding, thirsting, sinking, groaning, dying, he displayed the exceeding greatness of his mighty power. The veil of the temple was rent—the earth trembled—the rocks were cleft—the dead emerged from their graves, and an unprecedented darkness overspread the hemisphere! Nay more, while writhing in the agonies of death he snatched one of his fellow sufferers as a brand from the burning; compelled the centurion to acknowledge his divinity; completely foiled the powers of darkness; inflicted an incurable wound on the head of their chieftain; appeased the justice of his Father; and saved a multitude of human beings which no man can number!

The only instance which further claims our notice is his resurrection from the grave. The arms of death encircled the Holy One of God; the cold sepulchre became the depository of his remains, and therein he lay as though destined to putrefaction, or to become the food of worms. But while his lifeless body was lying in that state, whilst his cause seemed to be entirely hopeless, whilst the opponents of that cause were triumphing, and its sincere adherents were plunged into deepest dejection, the Redeemer was still living; and almost ere the third day's morning had dawned upon the earth he returned to resume possession of his tabernacle of clay—his angelic envoy rolled away the stone from the door of the sepulchre; from its gloomy recess the illustrious prisoner emerged, and was thus “declared to be the Son of God with power.” Rom. i. 4.

Oakham.

ON THE USE OF THE OLD TESTAMENT PSALMS IN CHRISTIAN WORSHIP.

In his work on Hippolytus, Chevalier Bunsen, referring to the psalms and hymns of which the ancient church made a free use, adds some remarks which, if they are not in every respect unimpeachable, yet contain truth that deserves the serious consideration, not only of the adherents to the church of England, but also of those who conduct nonconformist worship. He says, “The English church does not introduce into her service, ecclesiastically, as a part of the Liturgy, any sacred Christian hymns whatever;” expresses an opinion in which we do not concur that “translations of psalms in rhyme can never be anything but a good thing spoiled, and then adds, “The Psalms themselves she uses in

succession, two or three, even four, without any interruption except by the *Gloria Patri*. Such a use is contrary to the wise canon of Laodicea, of the year 365 (Bingham, xiii. 5, 7), and, what is more, contrary to the principle of the service. But the whole idea of singing every month the hundred and fifty psalms, divided between the morning and evening services of the thirty or thirty-one days, is unspiritual. It is not adopted on principle, but simply taken from the existing practice of the clergy. At the bottom of this practice lies that unintellectual view which, in barbarous ignorance of their origin, considers the Psalms as a collection made (by king David, of course) for the service of the church; whereas

they state themselves to be five collections of ancient national and private hymns, destined only exceptionally for the church service, hymns of all epochs, and from the days of Moses and David (whose songs are said to end with the 42nd Psalm) down to those of Ezra. The only hymns which were composed strictly for the temple service are, with some few exceptions, those which date from after the captivity. Now, if the reason of reading them so frequently during the service were, that they are a part of scripture, not a word could be said against such a use of the whole book of Psalms, especially if its contents and purport were properly explained to the people. But the singing of the congregation is meant to be the expression of the most inward feeling, the very feeling of adoration: and Who will maintain that the Psalms, which were not originally composed for that purpose, are all of them adapted to being sung by a Christian congregation in the act of worship, simply because they are found in the book of Psalms? Their repetition every month, moreover, creates a uniformity which can be only tolerable from the force of habit, or the Roman idea of the *opus operatum*. Even the Greek and Roman churches make

no such call upon their congregations."

"There is a power in the living outpouring of the Spirit by free prayer, and in a sermon delivered out of the fulness of faith and thought, which a set form and a written sermon do not possess. As regards the psalmody, the mode of singing the Psalms by verses, adopted from the Latin church by mere accident, that is upon no principle whatever, and the indiscriminate use of them without any selection, are decidedly two great defects. For, as before observed, the Psalms, when sung, cannot be considered as instructive and edifying passages of scripture, but as the expression of the inmost feelings of the worshipping congregation. The rigid adhesion to the indiscriminate use of the Psalter, instead of using Christian hymns, is connected with the Celto-Romanic literalism and want of faith in the Spirit. It originated in France; and the reformed churches of Germany, Holland, and Switzerland originally shared it to a certain extent with the English church, as already remarked above. In like manner, the idea of the choir as a substitute for congregational singing, is as unapostolical as it is unspiritual."

A PRAYER OF DAVID'S.

"Let thy hand help me; for I have chosen thy precepts."—Psalm cxix. 173.

HE who has chosen God's precepts will need divine help. Many of them are opposed to the natural propensities of the human heart. Many of them are contrary to habits which have been formed in early life. Many of them require self-denial and the sacrifice of apparent interests. The maxims of the world, the prevalent spirit in every age, and the influence of invisible foes, are all hostile to the observance of God's

precepts. He who has chosen them as his law will need help to withstand temptation, to perform services, and to persevere in his intended course. In entering on a religious profession, in considering the diversified claims which may be made upon him, in sustaining afflictions, and in experiencing the infirmities of age, he may well cry, "Let thy hand help me, for I have chosen thy precepts."

He who has chosen God's precepts may *expect* divine help. God who gave those precepts knows our weakness. He is able to impart to us energy and firmness. He has made arrangements for the communication of his Spirit, through the risen and exalted Redeemer. They who have chosen his precepts are objects of his complacency and paternal care. He has furnished instances in his word for our encouragement, and promises of aid in the performance of duty. Well then may every one who trusts in him pray, "Let thy hand help me, for I have chosen thy precepts."

LAY PREACHING.

ONE day John Wesley, at the outset of his evangelistic course, heard of a man who, after he had been converted under his ministry, was taking it upon him to gather together crowds of people, and to tell them what he had "seen and heard." The future founder of Methodism, still enwrapt in the buckram of his ecclesiastical forms, hastened down from London, in an angry mood, determined to arrest in its beginnings so glaring an offence against order. "John," said his sagacious mother, as she saw, with the clearness of a Christian intuition, the blunder and the sin into which her son was hastening, in silencing a man whose mouth the Lord had opened,—“John, this lay-preacher is as truly called of God to preach as you are.” Wesley, at his mother's desire, went and heard him. The gifts and graces of the man he discerned to be such as could come only from above. What was he that he should withstand God? Wesley acquiesced. Thomas Maxwell was not silenced, but encouraged.—*Baillie's Memoir of Alexander Paterson.*

LIGHT IN THE EVENING.

A SINGULAR passage, in one of the most magnificent poems ever published, closes with the words, "At evening time it shall be light." The extract is taken from Zechariah xiv. 7. It does not conclude the subject, but one of the verses of the section. Some persons consider the entire prophecy fulfilled and symbolical; while others regard it as unfulfilled and literal. The words previously quoted have, without any reference to these differences, a general and a personal application. Souls tossed for years in toils and troubles, and doubts and fears, marred by transgressions and spendthrift dealings with time, to whom the day was neither clear nor dark, "not day nor night," have found many things clearing around them as the evening of life fell, and while the shadows to others seemed to increase, to them "it was light."

The general application more immediately concerns "the increase of knowledge." The evening time of the world will be distinguished by greater mental light than any preceding period. The Christian era has hitherto been poetically, and yet literally described as "neither day nor night." The duration

of its evening is not a point revealed. It may linger long above the earth at rest, gilding it like the many evenings of stormy days, when the sun breaks through the purpled clouds, casts gentle beams over earth and sea, and colours with most gorgeous painting all the western sky. "The end," or "the evening," is an indefinite term, like "the beginning." Its coming, and its extent, are among the hidden things; but the direction from which it comes is known, and the increase of knowledge is its way.—*Troup's Art and Faith.*

SCRAPS.

WHILE the heathen had their gods many, and their lords many, their god of wisdom, their goddess of beauty, their god of courage, and so on, they had no god of holiness.—*J. H. Evans.*

A fruit without juice, who cares to have it? It is thrown away. Such would be a Christian without love. Love is the very essence of Christianity.—*Ranadah, a Hindoo preacher.*

It is always well to bear in mind that the noblest design is always the

most simple, and to illustrate this there is nothing so noble as the Christian religion, and yet nothing so simple.—*Cruikshank, MS.*

Seed sown in a heart which is broken in pieces thrives and prospers, but that which falls on a heart not broken will bring forth no fruit.—*Whiston.*

In England, of late years, I have thought the parson baptized his own fingers rather than the child.—*Selden.*

SPRING FLOWERS.

BY THE REV. JOSHUA RUSSELL.

To Thee, O Jesus, Thee foretold,
In days of old,
By holy seers,
To Thee, who art above thy peers,
Mitred priests on hallowed ground,
Kings in war and peace renowned,
Exalted far, we bring
The harp's melodious string,
And flowers of spring.

Blessed be Thou, O Lord Jesus!
He who frees us,
By thy deep woe,
From sorrows dark, from dungeons low,
In giving Thee, gave us a part
In thy holy, loving heart.
And thou didst undertake
Ransom for us to make,
For pity's sake,

We bring Thee, O thou Sacred One,
Thou brightest sun,
The flowers and fruits,
Of which Thou planted hast the roots
In our hearts, that desert soil,
Till Thou gavest tears and toil.
All virtues, pure and fair,
In bud or blossom there,
Thy praise declare.

For Thee we garlands bind,
With love entwined,
A flower so sweet,
Nor winter's cold, nor summer's heat,
Can away the fragrance steal.
At thy feet we love to feel,
If we in beauty shine,
'Tis through thy grace divine;
The glory thine.

REVIEWS.

Bases of Belief; an Examination of Christianity as a Divine Revelation, by the lights of recognised Facts and Principles; in Four Parts. By EDWARD MIALl, M.P.
London: Arthur Hall, Virtue, and Co.
1853. 8vo. Pp. 425.

It is not often that any one passes from the quiet and sacred duties of the pastorate to the excitement and turmoil of conducting a newspaper. More astonishing still is it, if such a one should succeed, by his unaided talents and industry, in forcing his way to an honourable position in the House of Commons. Most marvellous of all, if one of the first products of his new dignity should be an elaborate work on the evidences of Christianity. Such a work, on such a subject, by such an author, and under such circumstances, must excite unusual interest, and will deserve more than a brief and passing notice.

There are many who will be sure to read and trust whatever Mr. Miall may write. His long continued and earnest struggle in the Anti-State Church cause has inspired them with all the ardour of partisans, while his powerful eloquence and apparent originality will infuse into them the docility and submissiveness of disciples. His unquestioning self-reliance, fed by an instinct of ambition, and confirmed by a temper tending to isolation and severity, gives him a peculiar sway over a certain order of minds, and this in its turn will prompt him, as an acknowledged leader, to give out some appearances of originality, in new forms of thought, or at least of expression. His fervid

energy, his picturesque imagination, his copious and often mighty eloquence, impress many, and especially the young, with the feeling that what he has proclaimed is as original and important as it is brilliant. Thus they are enlisted under his banners, with all the pride of intellect and with all the buoyancy of hope, perhaps, not untinged with pity for those who are too dull to make equally rapid discoveries, and with censoriousness towards those who it is presumed must have some bad motive for not prosecuting a course which has been demonstrated to be both righteous and beneficent. It is manifestly important therefore that what he promulgates should be good and true, and that those who undertake to speak of it to others should form a correct estimate of it. It is moreover a subject for congratulation when his influence is wielded in the right direction, and when his great endowments yield a fair amount of happy results, without any serious drawback in the feelings of those who are less advanced or less confident than himself. For ourselves, we are constrained to confess, that we should rather hail him as an ally, than follow him as a leader. Dr. Johnson has somewhere remarked, that it is very difficult to be at once original and just. At this late period in the world's history it must be so in reference to most subjects, but especially so in regard to religion and morals. The field of truth has been so often gleaned by the industrious and quick-sighted, that what has escaped their search is, with very few exceptions, scarcely worth the trouble of gathering. There is, indeed, a pleasure in moderate

peril, and most thoughtful persons have some slight feeling of, danger in treading an unbeaten path. This, combined with a vague hope of recompence in new discoveries, allures and stimulates; but alas! the promised good is but rarely attained, and the hardy adventurer comes home to his domestic hearth oppressed alike by disappointment and fatigue. Sometimes, indeed, the great Author of our life confers upon some favoured child of man endowments fitted for discovery, and then the recompence is as blissful as it is striking. But such men are always distinguished by the comprehensiveness of their mental vision, and by the calmness and depth of their reflections. They combine the speculative with the practical, identify theories with the ripened fruit of experience, and affirm principles only by a copious induction of facts. Such are neither querulous nor ostentatious; their aim is not to destroy but to build up; instead of complaining that all the world is wrong, they exert their silent and hopeful energy to make it better, or to put it right. That which passes for originality in the present day is a widely different thing. Of this Thomas Carlisle, to whom Mr. Miall pays an incidental tribute of homage, may be taken as the truest specimen and the proudest trophy. Partly by quaintness of style, by a wild and picturesque imagination, and yet more by a certain jugglery of language, the merest truisms are emphasized into oracles, and gross absurdities are slipped into the mind under the plundered garb of truth. Force of will, vehemence of declamation, and the sweep of a grotesque fancy, are confounded with might of intellect and the inspirations of genius. It seems to us, however, that the inspiration of modern genius is almost purely *verbal*, and that when the eye and the ear have drunk their fill, the mind remains just as it was unrefreshed

and unedified. We do not mean to insinuate that Mr. Miall is predominantly thus characterized, for that would be as absurd as it would be unjust; but we do think that he is so far under these influences as to warrant considerable caution when he offers us novelties, and corresponding satisfaction when he treats us with topics with which we are more familiar. We were glad to hear of the appearance of this work. It is pleasing to hail a fellow labourer of great capacity and extensive influence in a work where there is so much to be done, and such important results are to be secured, and especially if he has been by turns admired and censured, misrepresented or misunderstood, and is regarded as one with whom some may have been inclined and others have been compelled to disagree. On the whole we have been pleased and profited by the perusal of the book. We anticipate for it an extensive circulation, and from the reading of it a large amount of real advantage. It is too logical, indeed, to command indiscriminate readers, yet the brilliancy of its style may allure many who would be repelled by anything less attractive though equally good. It is not to be expected that any work of this magnitude should secure universal approbation, or an equal amount of applause from every reader in relation to every part; still less is this to be expected for the work of one not accustomed to track reverently the footsteps of others, nor very solicitous to consult their habits and prejudices. It appeals mainly to the educated and reflecting, and such are best able both to detect and disown that which is doubtful, and to appreciate and employ that which is satisfactory and good. Those who regard the author with distrust or dislike will denounce his theology as unsound, and allege that the gospel for which he pleads is hardly worth the trouble of a vindication, and

that the kind of inspiration he advocates is equally inadequate to command the obedience and to sustain the faith of man. But it is not by such parties that the author will care to be estimated, or that the merits of his work will be ultimately adjudged. Every reader is bound to divest himself of prejudice and unfairness, for this is demanded not only by justice to the author, but by his own interests, for it is indispensable to the honest action of his mind, and the ultimate acquisition of truth. An author who is misjudged and wrongfully repelled, has ample vengeance in the self-inflicted injury of his reader, who not only rejects the truth but surrenders himself as the slave of prejudice and falsehood.

Mr. Miall has divided his work into four parts, the Phenomenon; the Revelation; the Seal; and the Record. The first describes the appearance and progress of Christianity; the second indicates what the author regards as the main scope of its doctrinal teaching; the third exhibits the miraculous attestation by which its divine authority is established; and the fourth describes and vindicates the testimony in which it is permanently embodied. We wish we could lay before our readers an adequate abstract of the whole; but this would be a difficult task; and within the narrow limits to which we are confined impossible. There are several passages which we should be glad to transcribe to our pages, as specimens of splendid writing or effective argumentation; but the style is too equable to render such selection easy, and the argument is so consecutive that almost every portion must lose something of its force when abstracted from its original position. The first part, namely, "The Phenomenon," we regard as by far the best. In it there is no attempt at originality, beyond that which a vigorous intellect and a vivifying eloquence are sure to

supply. The substance is old, but the dress is very striking; and we can hardly imagine anything more beautiful or interesting. The subject of it is one on which the reflections and observations of good men have been long accumulating, and our author has made free and happy use of them. The historical sketch is at once graphic and powerful, and the logical results are placed in most felicitous lights. The appeal of both is addressed equally to the understanding and the heart, and is calculated equally to instruct and delight. The argument takes hold of the passions, it accumulates in its force, and grows in intensity, till inquiry gives place to conviction, and conviction is absorbed in the exultant repose of an undoubting faith.

We have not read the other portions of the work with equal satisfaction, we feel that the view here given of the substance of Christianity, as consisting mainly in the manifestation of God in the person of Christ, though by no means unimportant, is nevertheless very defective. On the one hand it lowers the grandeur of the gospel scheme, and narrows the range of its beneficence; while, on the other, it fails to meet the objections of the adversary, which are levelled against doctrines which this scheme overlooks or disowns. The concessions which are made on this point, though only in appearance, and for the sake of argument, will be regarded by the enemy as intimating a sense of weakness, and by friends as a perilous exposure of the citadel by a needless abandonment of the outworks. We thankfully accept the intimation that these concessions are only made for the sake of argument; but we cannot help wishing that they had been fewer, and less important. It is painful to have the least misgiving, that an advocate has surrendered the cause which he has undertaken to defend. Such concessions

are needless, for the case can be made good quite as fully without them; they are useless, for the cause, however difficult, will have to be defended when they are resumed, and they are dangerous, for if they are necessary, it is conceded that Christianity, as commonly understood, is incapable of defence, and that the faith of many real believers is vain.

Nor do we feel more satisfied with the views here incidentally given of the doctrine of inspiration. This subject, indeed, is not formally discussed, and no theory of it is given; yet in effect it is introduced. Some of the difficulties attendant upon it, as it is commonly understood, are adverted to, and a method is suggested to remove them, or as it seems to us to evade them; but it falls far below the common estimate of what inspiration is, and of what for all saving purposes it must be. Two things are demanded in a revelation; first, that the record be made infallibly true, and second, that this fact should be demonstrated to us. The first is secured by the plenary impartation of the divine wisdom to the writers. "We have the mind of Christ,"—"God hath revealed these things to us by his Spirit," are expressions which affirm the certainty and explain the nature of the divine indwelling. The second is demonstrated by the miracles which the apostles wrought. For this they were needed, and in this they are applied and ended.

Anything short of this would be utterly insufficient to attest the truth of the New Testament, for the great purposes of faith and salvation. We know that a very important duty of the New Testament writers was to exhibit the teaching and character of Christ as a manifestation of God, and eye-witnesses of his ministry were accordingly chosen for this office. Yet without miraculous aid they would have been

insufficient for the task. The most honest, devout, and holy, might narrate what they saw and heard, and in the main might furnish a most truthful human testimony; but this falls very far short of an infallible communication, which may be always trusted without danger, and can never be resisted without sin. For this the apostles required to be not only delivered from the wickedness, but raised above the infirmities of men. Accordingly they tell us that they do not furnish their record as mere eye-witnesses, however honest and true; for they did not understand the Saviour's words when they heard them, and had forgotten much that they had understood, and at last communicated to the church, "of the things of Christ," just so much as was revealed to their minds, or brought to their remembrance "by the Holy Ghost." They had further many important communications to make. Some things had been very obscurely intimated, and others scarcely suggested in the Saviour's personal ministry. These were authoritatively promulgated by the apostles. Thus they assumed the highest prerogatives of power. They stood forth as infallible rulers and guides. They referred to the miracles they wrought as their credentials, which certainly were not needed to prove them honest and competent witnesses, but heaven-sent men.

We mention these matters not in censure but in doubt. We are not sure that we rightly apprehend Mr. Miall. All thoughtful persons will be sensible of the difficulty of presenting such subjects in a light at once clear and new, and will be thankful to any one who attempts to solve perplexing problems even though he may not succeed. We fear, however, that our author has accomplished less than he imagines, and that he has left the difficulties of this question about as he found them.

The Bases of Belief are not exhibited in this work either metaphysically or historically. The great laws which regulate the convictions of the human mind are everywhere and always the same. The senses, intuition, reason, and passion, all minister, though variously, to the same result; but to analyze the elements, and to distribute the comparative forces of each individual conviction, seems an impossibility. Nearly every man can stand up, and in relation to some subjects, with more or less confidence affirm, I believe; but *why* he believes not one in a thousand can tell. Historically, the manifestations of faith are very important; but the laws which have regulated them have been equally obscure. The times of primitive Christianity were pre-eminently distinguished by faith, yet there seems but little in the previous state of things to account for it. Among the Jews the mightiest convictions were wrought by appealing to the ancient scriptures; yet those scriptures had been practically superseded by the traditions of the elders, or neglected by a worldly and corrupted people, or avoided as a censorious monitor which rebuked their sins, or as an ethereal good with which they had no sympathy or concern. Among the gentiles, the new belief blazed up like a conflagration. It made the hearts of multitudes instinct with life, and love, and holy heroism. They believed, and therefore spoke and laboured, and were ready to die. Yet just before all was heartlessness and unbelief. Philosophy, without conviction, and without power, had sunk into a mere logomachy, and the most prevalent form of it was a voluptuous atheism. The old superstitions were well nigh exploded. The ignorant multitude were unedified and not greatly pleased; the priests laughed in secret at the religious services which they had celebrated in public, and the

uneducated of all classes looked upon all religion as an absurdity which no intelligent man could believe, but as an important engine of policy which the state could not consent to forego. Faith seemed to be blasted and withered root and branch. Christianity then was the creation of a new life, and since then, on a smaller scale, the same thing has been manifested again and again. We cannot help looking at it, but can we explain it? There is one text which the Christian remembers, and will do well to apply: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

Mr. Miall expresses the hope that his work may be useful to the young and inquiring, though he appears to despair of producing much effect on the avowed enemies of the faith. Nor can more than this be anticipated by any thoughtful man. Even the word of God, which is the express provision of mercy, is proffered to satisfy only the docile and the honest. "The meek will he guide in judgment: the meek will he teach his way." The Saviour enjoins submission as indispensable to the acquisition of knowledge: "Take my yoke upon you, and learn of me." He connects the hope of successful scholarship with diligent service. "If any man will do his will, he shall know of the doctrine whether it be of God." There is nothing to flatter the vain or gratify the curious. For the captious and querulous, for the scoffing and profane, there is but one reply: "If any man will be ignorant, let him be ignorant." To those who make their own mind the standard of truth, and their own will the arbiter of right, and who, in their fond conceit, will accept no counsel and submit to no guidance, the gospel may appear severe, and certainly it is inflexible. "If any man

seem to be wise in this world, let him become a fool that he may be wise." We know that scoffers always have been, and it is distinctly foretold that in the last time such will be. They were not charmed by the character of Jesus, nor convinced by the preaching of Paul. They derided the doctrine of the cross as foolishness; declared that Paul was beside himself, and that He who was the incarnate wisdom had a devil and was mad. For such men no provision is made, for none adequate is possible. "If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead." This is too often forgotten both by the friends and enemies of the gospel. It is assumed by the enemy that so long as he can propose questions which we cannot answer, or urge objections which we cannot remove, or raise a laugh at our expense in which any considerable number shall join, we have proved not only our own incompetency to defend the gospel, but, which is a very different thing, that it is incapable of defence. The friends of our religion concede too much. They manifest alarm if every objector is not only confuted but silenced. They demand that every real or apparent difficulty should be removed, that every quibble should be elaborately responded to, or they conclude that the advocate and his cause are alike weak and doubtful. We rather remember that there is no moral truth or duty which is not beset with difficulties, and which may not be easily made the theme of debate or ridicule; and if we are not to trust or act till every scoffer is shamed and every objector silenced, both faith and action will be an impossibility. Certainly the scriptures afford neither help nor hope in such a case, and where Christ and his apostles have not attempted anything, it would, perhaps, be presumptuous in us to try, and

certainly where they have failed it will be no dishonour to us if we do not succeed.

Christ our Life: in its Origin, Law, and End. By JOSEPH ANGUS, D.D., Member of the Royal Asiatic Society. London: Nisbet and Co., 12mo. pp. ix. 311, cloth.

For this volume the public is indebted primarily to a gentleman residing at Allahabad, in the civil service of the East India Company, who advertised about three years ago for an Essay on the Life of Christ, adapted to missionary purposes, and suitable for translation into the vernacular languages of India. He pointed out as subjects which should be illustrated in the work, "The original Deity of the Son of God; the circumstances of his life and death, so as to show the wonders of his love in the work of redemption, and the sinfulness of sin; the glorious exaltation of Christ, and his second coming; the whole being intended to exhibit most forcibly to the minds of intelligent heathen the wonderful character of the Son of God." Three clergymen of the church of England were appointed adjudicators: the Rev. Professor Scholefield of the University of Cambridge; the Rev. John Tucker, Secretary of the Church Missionary Society; and the Rev. Thomas Sale, now Vicar of Sheffield. Sixty-four treatises were submitted to their choice; but their decision was unanimous that the work now before us was entitled to the prize.

Two inquiries naturally present themselves to the mind of a reviewer in taking up such a performance. The first relates to its adaptation to the purpose contemplated by the advertiser. This was the only question before the adjudicators. It was for a specific use that the work was designed, and the sentence pronounced by them amounts only to this, that the essay was better

adapted for that specific use than any one of the other sixty-three which had been laid before them. In perusing it, the only doubt we have felt on this subject has been whether it were not rather too profound for the natives of India. Totally uneducated people in any part of the world would certainly find portions of it abstruse; but it must be remembered that there is a very large class of persons in India whose intellect is highly cultivated and whose stores of knowledge are large. In some of the sciences and in some departments of philosophy they are well skilled, and it was principally for these that the work was needed. On reflection, therefore, it appears to us that Dr. Angus has done wisely in making it, not a book for children, or a flowing narrative to be read without mental effort, but a treatise which may be put without fear into the hands of scholars, to meet the difficulties which may occur to them in the perusal of the inspired memoirs of our Lord, or which may be suggested by the votaries of infidelity and the emissaries of Rome. With this view doubtless he has furnished that preliminary information with which his volume opens, respecting the dispersion of mankind, the formation of languages, the diversities of worship, the theories of ancient philosophers, the peculiarities of Palestine, and the processes by which the Jewish people were prepared for the coming of Messiah. Thus he opens the way for an intelligent reception of those facts in which our Lord is presented to guilty, depraved, unhappy man as the great object for admiration and confidence; till he closes his book by saying, "And now our work is done. Rapidly and imperfectly have we sketched THAT LIFE which is the source of all life, and to which we owe our all. We have traced Him in infancy and in manhood; in secret and among the crowds; at work and in

prayer. We have listened to his teaching. We have watched His sacrifice. We have heard the announcement of His kingdom. As man He has won our love. As God he has claimed our reverence. He has appeared as Creator; as Redeemer; as Judge. Religion begins in submission to His righteousness, and it is completed in likeness to His character. Conformity to His death and the truths it teaches, is renewal and pardon; conformity to His life is holiness and bliss. 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling; kiss the Son lest He be angry, and ye perish from the way when his wrath is kindled but a little. BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM.'"

One great advantage the writer has had in composing this work, of which he has not failed to avail himself. Having in view specifically men ignorant of Christianity, he has kept before his own mind the relation of the Saviour's character, teaching, achievements, and offices, to his readers as lost sinners, and has presented to them throughout the bearing of all that he had to communicate on their own personal interests. It is not therefore as a controversialist that he exhibits those truths which he knows to be controverted; it is not as a scientific lecturer on theology that he explains Christian doctrine; it is not with the formality which attends the enunciation of truths from the pulpit when they are addressed to a congregation known to consist of professed believers that he discusses the themes on which he dilates, but he presents himself to his readers as one having announcements to make which are of infinite importance to them personally. He writes in the spirit of him who said at Antioch, "Unto *you* is the word of this salvation sent."

But there is a second question on which we may reasonably be expected to give an opinion. In what degree is the book adapted for English readers? In reference to this we can say without hesitation that the views which it exhibits are in our judgment eminently scriptural, and the phraseology in which they are expressed is remarkably precise. It does more to elucidate the meaning of the four evangelists than any exposition with which we are acquainted. It shows a remarkable power to express in a few words the exact idea which belongs to a somewhat obscure statement. Explanatory remarks are thrown in skilfully and unostentatiously when the author seems to be merely telling the story. His perception of the spirit of our Lord's discourses is acute, and his mode of expressing the thought very luminous; though he justly observes, "After all the pains which may be taken to reach the full sense of the teaching of our Lord, it will remain a question, whether we have seen down into the depth of his meaning. His words are ever like the deep sea, intensely clear, but immeasurably profound." Respecting the miracles, he says, "These actions of our Lord are called in scripture by different names; and each name is instructive. As they were manifestations of power, they are called mighty works (*δυνάμεις*); as adapted to prove the truth of his mission, and to strengthen the faith of his disciples, they are called signs (*σημεῖα*); as creating surprise, they are called wonders (*τέρατα*); while in John they are called by a title of yet greater significance, simply 'His works:' the appropriate and natural acts, that is, of one who was himself the mighty God, and a wonder (*τέρας*) to the people." The peculiarities of the gospel economy, in distinction from systems and theories often confounded with it, are admirably illustrated; as where it is said, "Each vice and grievance, the whole mass of

evil which afflicts society, is apt to be charged upon faulty institutional arrangements; upon laws, or want of laws; and can be removed (it is thought) only by external appliances. *The world* (it is held) must be mended before its inhabitants can be better. Men, therefore, attempt to get the reign of righteousness established first; and then, it is supposed, individual moral renovation will begin. 'Set up the kingdom, and citizens will enter and be enrolled.' But the scripture scheme reverses this order. It teaches that new systems of society cannot perfect individuals; but that individuals must find in themselves the germs of nobler systems; and that those germs have their origin, not in considerations of selfishness nor in the gratification of anything purely human, but in the awakening of a life that is divine. "Except a man be born *anew*, he cannot see the kingdom of God."

It is well known that it is not our habit to eulogize every book whose author belongs to our denomination, or happens to rank among our personal friends. Justice to our readers is in this department the first consideration; but it is nothing more than justice to say that we seldom meet with a work with which we agree throughout so cordially as with this, or which seems to us so well adapted for general usefulness. We should be delighted to know that it was translated into all the languages of Europe, as well as those of Asia: it would be an admirable book to circulate throughout both the protestant and the Romish parts of the continent. We beg leave to suggest respectfully to the tutors of colleges its use as a textbook in the commencement of a theological course; and we earnestly advise all sabbath-school teachers to read it again and again, till its contents are in their minds ready for use in the discharge of their weekly duties.

BRIEF NOTICES.

The English Bible: containing the Old and New Testaments, according to the Authorized Version: newly divided into Paragraphs; with concise Introductions to the several Books; and with Maps and Notes illustrative of the Chronology, History, and Geography of the Holy Scriptures; containing also the most remarkable Variations of the Ancient Versions, and the Chief Results of Modern Criticism. London: Robert B. Blackader, 13, Paternoster Row. Foolscape quarto. Part I. Pp. 128.

In our number for February, 1851, we noticed a work then just published under the title of *The Chronological New Testament*. An edition of the Old Testament Scriptures as an accompaniment to that volume was then promised, and the production before us is the first portion of a series in which that promise is to be fulfilled. The plan is, however, considerably improved, and the manner in which it is carried out thus far shows that the work is in the hands of an editor who is learned, diligent, and judicious. In this part we have the book of Genesis, in the centre, with a narrow column on each side in smaller type containing marginal references and short exegetical notes. Fifty-four pages of notes of somewhat more extended character are appended, and these, as well as the shorter ones in the margin prove that while the editor is well acquainted with the writings of modern biblical scholars, he is careful to avoid the levity with which too many of them treat the holy oracles. The preface announces that the work "has been prepared under the firm belief, not only that a Divine Revelation is historically recorded, but that the Record (γραφῇ), the Scripture, is itself inspired by God (θεόπνευστος). The great aim has been to defend this precious and inspired word of God, and to explain its contents with benefit to the reader, and a due regard to its divine authority." The parts are to come out, one every quarter of a year. The price is so low that nothing but a large sale can remunerate the spirited publisher.

The Christian Sabbath; the Way of Life; and other Poems. By JOSHUA RUSSELL, Author of "*Journal of a Tour in Ceylon and India.*" London: Houlston and Stoneman. 1853. Pp. 232.

The *Journal of a Tour in Ceylon and India*, mentioned in the title-page, has doubtless prepared its readers to welcome another production of Mr. Russell's pen. It has done much, we believe, to promote the determination to send twenty additional missionaries to India, and, as we are informed that it has made a very favourable impression out of the circle to which the author and ourselves belong, we trust that it will render material aid in bringing in the contributions necessary for the accomplishment of

that noble undertaking. The same kindness of heart and attachment to evangelical truth which appear in that publication pervade also the volume before us. Its contents are indicative of cheerful yet sober-minded piety. Men of poetic genius are apt to be flighty; but though Mr. Russell's pieces are occasionally humorous, he never loses sight of the gravity which becomes the Christian character. In the earlier part of this number we have given a specimen of the shorter pieces—one which we have selected not as superior to others, but as a fair specimen, and at this time of the year appropriate to the season.

The Sensibility of Separate Souls considered. By C. WEBB. London: Houlston and Stoneman. 1853. 12mo. Pp. xi, 192.

The alliteration of the title, which will perhaps be a stumbling-block to many, must not in this case be regarded as a sign of eccentricity or affectation. It seems to us probable that the author was not at all aware of it when he sent his work to press. The book is full of thought—much of it original thought—and his attention appears to have been so entirely concentrated upon the thought, that in his choice of words he had no regard to anything else than their adaptation to express his meaning. His subject is the Consciousness of Disembodied Spirits, and he adduces arguments in favour of this which cannot be refuted. To any one who doubts the positive happiness of believers in the period intervening between death and the resurrection, this small volume may be safely recommended as a skilful illustration of scripture testimony to the fact. Mr. Webb brings forward not only the well known sentences which affirm it plainly, but others also in which it is more obscurely implied. The greatest fault of the work appears to us to be that, endeavouring to extract this truth from as many passages as possible, he has summoned some texts to his aid which fairly interpreted do not contain it. The whole book, however, will amply repay perusal. Collateral topics are treated of with ingenuity and discrimination. Ministers especially will find these pages eminently suggestive.

Plain Discourses on Important Subjects. By JOHN BROWN, D.D., Senior Minister of the United Presbyterian Congregation, Broughton Place. Edinburgh: Alexander Padon, Hanover Street. London: Hamilton, Adams, and Co. 1852. 12mo. Pp. 427.

These discourses are what they profess to be, "plain and clear exhibitions of Christian truth and evidence, and of Christian duty and motive." They are thoroughly sensible, sound, and evangelical, written in a plain and forcible style, and altogether free from the meretricious

ornaments by which the sermons of many of our popular preachers are frequently disfigured and weakened. We have read them with much pleasure, and recommend them as models for pulpit composition.

The Incarnate Son of God: or the History of the Life and Ministry of the Redeemer, arranged, generally, according to Greswell's Harmony of the Gospels; with a Concise View of the Mediatorial Economy. By the Rev. HENRY W. WILLIAMS. London: Published by J. Mason, 14, City Road; and sold at 66, Paternoster Row. 1853. 12mo. Pp. xvi. 384.

It is a gratifying feature in the religious instruction of the present age, that so much attention is being directed to the life and ministry of the Son of God. The work before us is chiefly designed for sabbath school teachers and those who have the charge of bible classes: nevertheless it may be read with profit by all Christians. It lacks the freshness and suggestive power of Neander's volume. By the majority of readers, however, it may be read with greater safety, and perhaps more profit. We have much pleasure in recommending it to those whose good the writer has principally consulted.

Art and Faith; or the Harmony of Science and Scripture. By GEORGE TROUP. London: Blackwood. Small octavo. Cloth. Pp. 408.

This is one of the many books which owe their origin to the Exhibition of 1851. Natural productions of the earth and fruits of human ingenuity having been brought together in unprecedented abundance at that time, they furnished a text on which instructive dissertations of various kinds might be founded. The author has availed himself of the opportunity, and we have seen nothing of the kind better adapted to be acceptable and useful. He possesses extensive acquaintance with the details of science and art, and aims to turn them to good account in reference to the highest interests of his readers. Among the topics discussed are Modern Travelling—Progress of Knowledge—Iodine and Air—the Fuel in the Earth—the Fleece and the Cloth—the Seed in the Furrows—Weeds and Wild Flowers—Forest Trees and Granite Rocks—Art and Insects—Flint and Sand—Gold and Silver—Diamonds and Pearls.

Notes and Narratives of a Six Years' Mission, principally among the Dens of London. By R. W. VANDERKISTE, late London City Missionary. Third Edition. 3,000. Half the Profits of this Work are devoted to the Funds of the Mission. London: James Nisbet and Co. 1853. 12mo. Pp. 352.

The words, "Third Edition," shew the public concur with us in the opinion that this is an interesting book. Our notice of the first edition may be found in the number for last October.

Memoir of the Rev. John Chin, late Pastor of the Baptist Church, Lion Street, Walworth. By his Daughter. London: Houlston and Stoneman. Pp. 24.

Mr. Chin was an eminently good and kind-hearted man. He was the first pastor of the church in Lion Street, Walworth, and under his care it enjoyed great prosperity. This tract will be very acceptable to those who knew him, and it will be also pleasant and instructive to others who delight in tracing the methods by which the Head of the church trains men for his service.

The Eclectic Review. May, 1853. London: Ward and Co. 8vo.

This number contains a curious article upon a book which probably may not come in our way, and to which therefore we will take this opportunity to refer. It is a production of the author of certain notorious rhymes eulogizing the established church and depreciating dissent and dissenters, the most popular poet belonging to that sect generally denominated Puseyites, "The Rev. J. M. Neale, M.A., Warden of Sackville College." He has now brought out "The Pilgrim's Progress of John Bunyan for the use of Children in the English Church." It bears pretty much the same relation to Bunyan's real work as the bible re-modelled by Voltaire would have borne to the genuine bible. If any of our readers wish to know more about it, we refer them to the Eclectic itself, in which they will find illustrations of the sentence, "This edition of the Pilgrim's Progress is unquestionably the most impudent book we ever read." Another article in this number is on Conybeare and Howson's valuable work on the Life and Epistles of St. Paul; in which we are happy to find the Eclectic Reviewer coinciding with us in the opinions which we have already expressed.

RECENT PUBLICATIONS, Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Strictures on the New Government Measure of Education. By EDWARD BAINES. London: John Snow. 8vo. Pp. 32.

The New Education Bill. Speeches of G. W. ALEXANDER, Esq.—The Rev. J. H. HINTON—Mr. E. MIALL, M.P.—Mr. EDWARD BAINES, &c., &c., at a Meeting of the Friends of Voluntary Education, held at the Hall of Commerce. Reprinted from the "Patriot" Newspaper, May 5, 1853. London: Patriot Office. 8vo. Pp. 32.

The New Government Measure of Education: a Letter addressed to the Editor of the "Daily News." By EDWARD BAINES. London: John Snow. 12mo. Pp. 8.

Inspectors Inspected: a Review of the Operations of the Educational Committee of the Privy Council from 1846 to 1852; with Criticisms on the Government Measure for Public Education, as Proposed by Lord John Russell and Sir James Shuttlesworth. By ANDREW REED, B.A., of Norwich. Printed by request of the Congregational Board of Education. London: John Snow. 12mo. Pp. 71.

INTELLIGENCE.

EUROPE.

REPORT OF A HAMBURG COLPORTEUR.

It was in the year 1837 that I first heard the gospel preached, which the Lord blessed to my conversion, and on the 12th of April, 1838, I was received into the church by baptism. Soon afterwards I began distributing tracts, in which many brethren here are engaged every alternate Sunday. A gracious God increased my zeal continually in this blessed work, and we circulated tracts in Hamburg and for many miles round in its environs. Certainly we were persecuted at times, but the Lord of lords has been on our side. In the course of the next year, my dear heavenly Father was pleased through the Bible Society to call me to the work of a colporteur.

Many opportunities to be active in the spread of God's kingdom have occurred to me, especially during the wars of these years, when different armies have occupied our town. I have been able to distribute thousands of tracts and portions of holy scripture, and even many bibles and testaments among the stranger soldiers. I hope that the great day will disclose much good in consequence of these weak efforts.

Among these warriors were many catholics; Austrians, Italians, Gallicians, Bohemians, Hungarians, &c., to whom it was very difficult to gain access at first, they esteeming me as a heretic. As however they became acquainted with our opinions, they willingly took extracts and detached portions from the word of God. Many bought bibles and testaments in their own tongue and promised also to read them in their own country. Many acknowledged that they had been kept in the dark by their priests, and in proof of the sincerity of their professions some gave me their letters of indulgence which they had obtained at considerable expense.

When the war in Holstein was ended, many young people enlisted for military service in Brazil. Before their departure I sought them out at their quarters and lodgings, and begged them to purchase the word of God. I have often had occasion to remark how God holds the hearts of men in his hand, and turns them as the streams of water, and in this instance, although some were openly vicious and very ignorant, many, whose appearance and manners forbade the hope that they were children of God, bought the word of God, and persuaded their comrades to

take such cheap bibles and testaments with them to Brazil. They acknowledged before all, that they were sinners, yet not so sunk in sin as to be able to despise God's word.

I have been inland among the villages also, and to the sailors in the harbour. In the winter I went upon the ice to the great ships that lay in the harbours of Hamburg and Altona, and sold bibles in different languages to people of many lands. In the last year of my work, I have especially sought out the strangers in their lodgings, and supplied them with scriptures and tracts. By them the good seed has been spread far and wide.

Many houses I visit repeatedly. I have indeed thus found many sunk in ignorance and vice; but there are also souls who love God and his word.

Several hundred copies of the scriptures and more than 50,000 tracts have been distributed during the last year; and in the whole time of my labours, three years and a half, 6009 copies of the bible, many thousand gospels, psalters, and epistles, and about 600,000 tracts. The Austrians obtained principally detached portions of scripture.

It is true that I have met with insult, mockery, and sometimes blows. Yet God has always turned the evil away from me. I have been enabled to understand that without the knowledge of our Father not a hair can fall from our heads, and that for those who love God all things must work for good.

ANNUAL MEETINGS.

THE HANSERD KNOLLYS SOCIETY.

Charles Jones, Esq., the Treasurer, presided at the annual meeting of this institution in the Baptist Mission House, Moorgate Street, on Thursday, the 21st of April.

Prayer having been offered by the Rev. J. Hiron, the Chairman addressed the meeting briefly, and the Rev. G. W. Fishbourne, the Secretary, read the Report, of which the following are the most important paragraphs:—

"In the last Annual Report, the Committee drew the especial attention of subscribers to difficulties that had arisen in carrying further the publications of the Society, from the decrease that had taken place in the list of subscribers. Instructions were therefore given to the incoming council to consider the question of drawing to a close the present series, at as early a period as could conveniently be done. During the

year, various plans were under the consideration of the Committee, to supply, in the first place, the volume owing to the subscribers to the fourth issue, and secondly, to bring the present series to a close. The plan that bade fair to be the most effective, was that which was laid before the subscribers, dated December, 1852. In this it was proposed to close the series with three additional volumes; two consisting of the Martyrology, the first volume of which is already published, and a volume containing a collection of the Confessions of Faith of the Baptist Body in the seventeenth century, with other interesting public documents. To meet the decrease in the number of subscribers, it was found necessary, in order to carry out this plan, that the fifth subscription should be raised to 12s. 6d. The replies to this circular have been so far encouraging as to lead the council to the conclusion that they may venture to press with the proposed volumes. Not indeed without some risk, as the financial statement will show; yet with the hope that, on the completion of the series, a very considerable number of subscribers will be found to complete their sets; and that the stock remaining on hand will be sufficient to supply the deficiency. It will however be seen how important is the aid of the subscribers generally, in order to obtain the names of parties who will take the closing volumes of the series.

"As a considerable surplus of the following volumes, viz.: Roger Williams's *Bloudy Tenent of Persecution*; John Canne, on *Necessitie of Separation from Church of England*; *Dutch Martyrology*, Vol. I.; *Du Veil's Exposition of the Acts of the Apostles*; remain in stock, the council have thought it well to offer these volumes at a reduced rate to ministers.

"As the volumes to be issued are in a state of forwardness, and the first portion already in the printer's hands, the council hope to issue them by the close of the year, or at the commencement of 1854.

Addresses were delivered by the Rev. F. Trestrail, the Rev. Isaac Lord, Rev. R. Morris, G. Lowe, Esq., F.R.S., the Rev. Dr. Murch, and Mr. Burnett.

Mr. Underhill then said, that it would be necessary that the subscribers should meet again, before the affairs of the Society be wound up, and therefore, although the series was about to be closed with the three volumes referred to, it by no means followed that the Society was about to become extinct. It was more than likely that, upon consultation with the subscribers, a plan would be adopted for continuing the publications, though not in their present expensive form. In the present plan, two difficulties had to be contended with—the difficulty of collecting the subscriptions, and the difficulty connected with the serial form of the publications. If

an agency were employed in collecting subscriptions, it would probably double the amount of expenditure. That expenditure had by no means been large. They had paid nothing for editing, and the cost of the volumes had been reduced to the lowest possible amount. The editing of the remaining volumes of the "Martyrology" was being proceeded with, and the Third Volume would, from very many circumstances, be the most interesting of the series. He found that when the volumes were out, there was likely to be a considerable accession of subscribers; in fact £100 worth more of subscribers might be safely calculated upon.

BAPTIST TRACT SOCIETY.

On Friday evening April 22nd, the twelfth Annual Meeting of the Baptist Tract Society was held at Eagle Street Chapel, Robert Lush, Esq., barrister at law, in the chair. From the Report which was read by the Rev. C. Woollacott, the secretary, it appears that during the past year many new tracts have been published, to one of which entitled "My own History," the Committee requested special attention. It contains a brief narrative of the Society, and enumerates many remarkable instances of its usefulness selected from the annual Reports. The Committee renew their request for authentic and interesting narrative tracts. During the year 1852 the Society printed 105,750 tracts and hand bills, and from its institution 1,980,100. The extracts from the letters of auxiliaries which were read, were more than usually interesting. The publications of the Society, which are now becoming numerous, are circulated in Africa, America, the Australias, and India. Grants of tracts have been made by the Committee to every applicant with no niggard hand, and during the past year the sum total is considerably more than in any previous year. The cash account showed the income of the year to be nearly £120, with a balance in the hands of the Treasurer of £8. The meeting was addressed by Messrs. Mitchell of Bacup, Franklin of Golcar, Dawson of Liverpool, Betts of Edinburgh, Webb of Ipswich, Bonner of Keppel Street, Wyard of Soho Chapel, and Lewis of Trinity Street. The devotional exercises were conducted by Messrs. Wills of Ramsgate, Jennings of Spencer Place, and Hawkins of Bradford.

A printed copy of the Report and of the Society's publications, may be had, gratis, on application at the depository, Messrs. Houlston and Stoneman's, Paternoster Row.

BIBLE TRANSLATION SOCIETY.

The thirteenth general meeting was held in Bloomsbury Chapel, April 28th, T. R

Wheatley, Esq., in the chair. After devotional services, the Rev. Edward Steane, D.D., read the following

Report.

The accounts sent home by the missionaries of all societies, and not by missionaries only, but by all intelligent persons resident in British India, of the advancing knowledge and intellectual improvement of the natives of the country, should stimulate the efforts of Christians to increase to them the supply of the word of God; and should act, moreover, as a powerful motive upon the minds of its translators, to render the versions as accurate as learning, diligence, and fidelity can make them. The former responsibility rests in part upon ourselves, the latter upon our brethren, who are specially called of God to this particular department of evangelical labour, and qualified for it. Of the manner in which we are discharging our responsibilities it is not the province of this report to determine, every individual amongst us should judge himself; but it may not only be allowed by your committee to speak of the patient toil, and scholastic ability, and godly diligence, exhibited by your translators, but it is eminently proper that they should. All the correspondence which comes from them, and all that the committee learn respecting them from independent sources, serves only to enhance the satisfaction which has always been felt in their competency, their conscientiousness, and their zeal; and the committee have therefore still to commend them to the churches as worthy to be "esteemed very highly in love for their work's sake." They are still applying themselves rather to carry on towards greater degrees of perfectness the translations already made than to undertake new ones; while they are at the same time habitually occupied in conducting through the press the large editions, which from year to year are put into circulation.

In a letter, addressed to Dr. Steane, so recently as the 19th of February last, Mr. Wenger remarks, after adverting to some other topics, "Of our own operations I have not to record anything new; large editions of the gospels of Matthew, Mark, and Luke, separately, in Bengali, were printed during the year 1852; John has recently been commenced. Mr. Lewis has continued to assist me in the Bengali."

In this language the revision of the New Testament, reported last year as having been carried as far as the end of the first Epistle of Peter, has been finished, and the revised edition published. It is also being reprinted in a pocket form for the use of the native Christians and young persons. The Bengali bible, translated by our brethren, is still the only one in circulation in that language, no

other translators having succeeded in producing one equal to it, or that can in any way displace it, though many attempts have been made. At the same time, excellent as on the whole it is, Mr. Wenger is anxious to render it still more worthy of universal reception, and constantly addicts himself to its improvement.

In Sanscrit, the second volume of the Old Testament, containing the historical books from Judges to Esther inclusive, was finished early in last December; a reprint also of Genesis, with twenty chapters of Exodus, has been published. Mr. Wenger is now engaged on the book of Job.

This may be the proper place to make a grateful and public acknowledgment of the courtesy of the Rev. M. Williams, M.A., professor of the East India College, Hailebury, who had the kindness to send to Mr. Wenger a copy of his English and Sanscrit Dictionary, recently published. This valuable work proved a most welcome present. For years the need of such a dictionary had been felt by Mr. Wenger, and by Dr. Yates before him. Had it been a far inferior work, it would have been received with great thankfulness; but Mr. Wenger speaking of it says, it is "so complete and so correct, as scarcely to leave anything to be desiderated." The committee could not refrain from putting on record, in their report, the grateful sense they entertain of their indebtedness to the learned professor, for this expression of his sympathy with their translator.

In the Hindee language, the gospels in the Kaithi character have been carried through the press, to the eighth chapter of John, by the joint labours of Mr. Leslie and Mr. Parsons of Monghir. Some small progress has also been made in the Hindoosthani New Testament in the Roman character.

The distribution during the year has amounted to 34,036 copies; and the printing to 39,000 copies as under:—

In Bengali the entire Bible	2,000
„ Matthew	16,000
„ Mark*	16,000
In Sanscrit, Bible, Vol. ii	2,500
„ Genesis, &c	2,500
	39,000

In another part of his letter, in which he communicates these details, Mr. Wenger says: "The distribution of the scriptures at the present time is of incalculable importance. A desire for reading is beginning to awaken among the masses. As one example of this, I may mention that a native bookseller has just published, as a speculation, a translation of Lamb's Tales of Shakspeare, a book which, had it been printed ten years ago, would not have found a hundred readers. The change, ever since I came to this country, is immense,

* Luke was not quite finished last year, but has been completed since.

and almost incredible. There are about thirty native presses constantly at work in Calcutta alone. How important then," he adds, "that at a time when a nation is awaking from ages of mental lethargy, it should have the scriptures supplied to it."

The treasurer's cash account will show that the receipts of the year have amounted to £1,452 6s. 4d., being about £400 less than last year. This diminution is attributable to one cause, exactly £400 having been received from the representatives of deceased friends, and from a gentleman who acted as his own executor.

The committee, in concluding their report, will only express their earnest hope and belief that at a time when the Baptist Missionary Society has resolved, under God, to send twenty additional labourers into the Indian missionary field, the friends of the Bible Translation Society will see the importance of keeping pace with this generous spirit of Christian love. They must not diminish the production of copies of the word of God; but rather address themselves with new zeal to this their special and imperative duty, relying on the gracious promise of its Author, that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall his word be that goeth forth out of his mouth: it shall not return unto him void, but it shall accomplish that which he pleaseth, and it shall prosper in the thing whereto he sends it."

It was then moved by the Rev. W. Brock, London; seconded by the Rev. W. Robinson, Cambridge:—

That the Report now read be adopted, and printed under the direction of the Committee.

Moved by the Rev. S. Manning, Frome; seconded by the Rev. W. G. Lewis, Bayswater:—

That the resolution of the Baptist Missionary Society to send twenty additional missionaries to British India will, if God's blessing attend their labours, inevitably augment the demand for the sacred scriptures, and that this meeting, rejoicing in the prospect, commends the Bible Translation Society afresh to the support of the churches.

Moved by S. M. Peto, Esq., M.P.; seconded by G. T. Kemp, Esq.

That this meeting gratefully acknowledges the kindness of T. R. Wheatley, Esq., in presiding over it, and especially thanks him for his able advocacy of the principles on which the Bible Translation Society is founded.

Moved by the Rev. H. W. Jones, Carmarthen; seconded by the Rev. J. Angus, D.D., Stepney.

That the following gentlemen be the Officers and Committee of the Society for the ensuing year.

VOL. XVI.—FOURTH SERIES.

Treasurer.

G. T. KEMP, Esq., Spital Square.

Secretary.

Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. ANGUS, D.D., London.
 Rev. W. B. BOWES, London.
 Rev. W. BROCK, London.
 Rev. J. BURNS, D.D., London.
 Rev. J. H. HINTON, M.A., London.
 Rev. J. HOBY, D.D., London.
 Rev. J. LEECHMAN, M.A., London.
 Rev. W. H. MURCH, D.D., London.
 Rev. J. RUSSELL, London.
 Rev. I. M. SOULE, London.
 Rev. J. HOWTESON, London.
 Rev. J. ACWORTH, LL.D., Bradford.
 Rev. H. DOWSON, Bradford.
 Rev. C. M. BIRRELL, Liverpool.
 Rev. J. J. BROWN, Reading.
 Rev. G. H. DAVIS, M.A., Bristol.
 Rev. C. J. MIDDLEDITCH, Frome.
 Rev. J. P. MURSELL, Leicester.
 Rev. N. HAYCROFT, M.A., Bristol.
 Rev. W. LANDELLS, Birmingham.
 Rev. T. F. NEWMAN, Shortwood.
 Rev. J. G. PIKE, Derby.
 Rev. W. ROBINSON, Cambridge.
 Rev. F. TUCKER, B.A., Manchester.
 S. LEONARD, Esq., Bristol.
 R. FOSTER, Esq., Cambridge.
 J. H. ALLEN, Esq., London.
 C. BURLS, Esq., London.
 S. JACKSON, Esq., London.
 J. LOW, Esq., London.
 G. LOWE, Esq., F.R.S., London.
 T. PEWTRESS, Esq., London.
 G. STEVENSON, Esq., London.
 E. B. UNDERHILL, Esq., London.
 S. WATSON, Esq., London.

Travelling Agents.

Rev. GEORGE FRANCIS, 61, Walnut Tree Walk, Lambeth.
 Rev. MANOAH KENT, Shrewsbury.

IRISH CHURCH MISSIONS.

The exertions made by members of the established church for the diffusion of the gospel in Ireland have of late been exemplary. They have supported three societies for this object; and the contributions received by one of them this year—the Society for Irish Church Missions to the Roman Catholics—have been greater than the contributions received during the same period by the Baptist Missionary Society, the Baptist Home Missionary Society, and the Baptist Irish Society together. To put the comparison in another form, the contributions to the Baptist Society for promoting the Gospel in Ireland have not amounted to one-twelfth part of the sum contributed in the same year to the youngest of three societies for the promotion of the principles of the episcopal church.

The three societies are now about to be united. The hierarchy of Ireland have earnestly desired this, and it is now to be accomplished. The Irish Society of London, instituted in 1822, and the Society for Irish

Church Missions, in 1849, are to be henceforth one, and they bind themselves to give £3,000 per annum to the Irish Society of Dublin, on condition that it does not seek pecuniary aid in this country. This important measure renders the meetings for the present year peculiarly deserving of attention.

The Duke of Manchester took the chair, April 29th, at the meeting of the *Society for Irish Church Missions*, of which he is president. The following are extracts from the Report which was read on the occasion:—

“Your Committee have the happiness of finding that, in their endeavour to acquit themselves of their difficult duty in such a manner as becomes sincere members of the united church of England and Ireland, their missionaries, while carrying out their principles, have won the approbation of all the many clergymen in whose parishes they have been called to labour.

“Many individual testimonies have been afforded on this point, confirming the general impression resulting from the evidence of cordial co-operation in every case. To this gratifying effect of their administration they have the still higher satisfaction of being able to report that the bishops of every diocese, in any part of which their missions have extended, have not withheld their approving sanction, after watching for shorter or longer periods the operations of the society.

“The advanced position of your missions has rendered it a matter of primary necessity that means should be taken to secure the proper preparation of agents for the increasing work; and in Dublin, by the help of some ladies, who undertook to gather contributions for this special purpose, a mission-house has been fitted up with all proper arrangements, and this establishment has enabled the Committee to prepare a large number of probationers for active service in the missions.

“Both the Ragged School and the Inquiring Class carried on at their mission-house, have produced a great effect amongst the people; upwards of 200 adults are in the habit of attending the Ragged School, besides about as many children; and the inquiry thus produced having led to many decided conversions, a necessity soon arose for some direct ministrations, conducted according to the order of the united church. His grace the archbishop of Dublin having had his attention drawn to the subject, after due inquiry, has readily consented to license the mission house for divine service, and twice on every Lord's day congregations are gathered, consisting of inquirers and converts. The classes of Roman catholics at the Ragged School are instructed under the superintendence of your missionary, by many persons of the first respectability. Some members of the archbishop's family being in the habit of assisting with unwearied inter-

rest in this work, have seen the increasing numbers which press into the crowded rooms, and have been induced to propose that a more suitable building shall be erected to meet the increasing demand, and that the Ragged School of the mission house should give place to a Ragged Church. Having obtained the proper sanction for this undertaking, contributions are being sought for this purpose; and, in the hope that the amount required will be speedily completed, the ceremony of laying the first stone of the building took place on the 16th of the present month, to be a Ragged Church for converts and inquirers, in connexion with the Society's mission house.

“During the recent tour made by the Bishop of Tuam, 535 additional converts from Romanism were confirmed by him in your missions. These added to the number confirmed on the two previous occasions in the last three years, make the total 1,948.

“In the last Annual Report, your Committee explained the remarkable result of the missionary operations in West Galway, which had changed that whole district, from being a painful illustration of the manner in which the united church has been shorn of its strength for the great object of the Reformation, into one of the most pleasing evidences of the power and benefit of ecclesiastical order, and they refer now to the statement then made, in order to report that, during the tour of the bishop, very much was done towards maturing this satisfactory arrangement, which is still progressing towards completion. The new parish churches of Clifden and Ballyovie are now almost ready. The parish churches of Ballinakill and Killanin have been actually consecrated. The greatly enlarged parish church of Kilcommnin has been opened for divine worship. Besides these, large and commodious chapels of ease are fast rising to completion at Sellerna, at Errislanon, and Astleagh. So that in this one district alone, eight new churches now adorn the land, where two years ago there were but two edifices for the worship of God, by the members of the united church, the largest of which were smaller than the smallest of those now existing.

“In reference to the proposed union with the Irish Society, the Committee say that the negotiations were for a time much impeded by various difficulties; but your Committee are happy to be able to report that an earnest desire for Christian union and co-operation is so evident in the several committees of both societies, that they confidently hope that in a very short time the happy result will be obtained, by which one combined organization, operating with all the energy of unity of action, will give a just expectation that, by the blessing of God, more extensive success will be obtained than any that either committee has had to record.

"It has pleased God to overpass our most sanguine expectations by bringing into the treasury, in the year 1852, no less a sum than £28,931 19s. 6d., for which the Committee desire to return hearty thanks to Almighty God, while they recognize the liberality manifested by those Christians whose hearts he has moved to contribute these funds.

"The increased resources of the Society have enabled your Committee gradually to enlarge the sphere of their operations. It was not, however, until recent circumstances opened to them new fields, that they have resolved to undertake missions which will require the utmost extent of their present funds, and will place them very nearly in the position of expectant faith, to which they look back in the early days of the Society. The present agency of the Society numbers forty-four ordained missionaries, while there are vacancies about to be filled up requiring six more. In addition, the subordinate agents amount to 359, making in all 403 agents employed."

The Rev. Robert Bickersteth, one of the Secretaries, J. Napier, Esq. M.P., and the bishop of Cashel, delivered speeches which we heard with pleasure, as they were strongly corroborative of opinions respecting the present state of Ireland, the silent progress of truth, and the results of emigration which have been freely expressed in our own pages. The bishop of Cashel said.—They had heard something about persecution; but they had no conception of the extent to which it was carried in Ireland, or of the dread in which the people stand of their priests and neighbours, one consequence of which was, that those who were inoculated with protestantism were afraid to speak of it. He would mention a case in illustration of this. A short time ago a man left Waterford to go to America. Before the ship sailed a mendicant friar went on board to try and get something from the passengers. When he applied to this man the answer he got was, "Sorrow a penny to the likes of ye," and putting his hand in his pocket he drew out a bible, and holding it up to the friar, he added, "I am on the water now, and with the blessing of God as soon as I get on the other side I'll show what I am." It was a remarkable, but a well-known fact, that numbers of persons who were leaving Ireland abandoned the Roman catholic church; he might say as soon as they got upon the water; and when they landed in America they professed themselves protestants. A priest who lately came from America, said that the object of his mission to Ireland was to tell the priests and the faithful, that was the Roman catholics, to stop the tide of emigration, for he said, "they are all turning away from the Roman catholic church; they think as soon as they get to the land of

liberty that they are to have liberty in religion as well as every thing else."

The bishop of Ohio, Dr. McIlvaine, testified the lively interest which his friends in America took in this cause, and the diligence with which he had circulated the Reports of the society in the publications of other denominations of Christians to which he had sent them as well as to those which belonged to the episcopal church. The chairman in his concluding address, insisted on the importance of efforts to evangelize Ireland, on account of its relation to England, now that persons were proceeding to Ireland to bring over labourers to our manufacturing districts, that they should be brought over bible readers rather than opponents of the protestant faith. The people of England as well as the people of Ireland were personally interested in the success of the great cause.

At the Annual Meeting of the *Irish Society of London*, May 6th, the Marquis of Blandford presided.

The Report announced the termination, in March last, of the arrangements entered into with the Dublin Irish Society in 1850, and the amalgamation of the Society with the Society for Irish Church Missions from the 1st day of June next. The receipts for the year were stated at £9,136 12s. 10d. There had been a large increase in the missionary operations of the society in Mayo, Cork, Sligo, Waterford, the city of Dublin, and other parts of Ireland; and there had been thirteen new missionaries and 121 lay agents added to the active staff of the society during the year. A very large number of conversions had resulted from the increased activity of the society's operations during the year.

The Chairman in retiring, expressed the great satisfaction he had had in being connected with the society as its president during the last three years. He trusted that the parochial system on which the society had proceeded, and by means of which it had been able to effect so much good, would be followed in the amalgamated society.

In illustration of the difficulties attending efforts to evangelize Ireland, one clergyman, the Rev. S. Minton, referred to Doone, a parish on the borders of Tipperary and Limerick, where there were many converts, but where no church could be obtained. Not that the money was wanting; that was ready, but no site could be procured. The only land that was suitable belonged to a protestant nobleman, the proprietor of large estates there, and he would not sell a portion for the purpose. He gave two acres and a half some time ago on which to erect a Romish chapel, but a piece for a protestant place of worship he would not even sell. The speaker declined to name the noble earl, but in answer to a question, a clergyman on the platform men-

tioned one who does not sit on the liberal benches, but who, incredible as it may appear, was at the head of a recent ministry.

WESLEYAN MISSIONARY SOCIETY.

The Annual General Meeting was held in Exeter Hall, on the 2nd of May, James Heald, Esq., in the chair.

The Financial and Statistical Report of the Committee was, in substance, as follows:—

The receipts of the Wesleyan Missionary Society for the year ending December 31, 1852, were £105,381 19s. 6d., being an increase of £2,650 19s. 9d. over those of the preceding year. There is a decrease in the large donations received at the Mission House amounting to £2,441 10s. 11d.; but in increase on the receipts of the home districts of 1,854 9s. 6d.; the additional increase is found in the miscellaneous receipts; the Christmas offerings showing an advance of nearly £400; and the contributions for China being nearly £1,000 in advance.

	£.	s.	d.
The total Ordinary Receipts at the Mission House and from the Home Districts have been.....	66,076	8	5
The Hibernian Missionary Society.....	3,940	13	3
The Juvenile Christmas Offerings.....	5,528	5	3
Contributions for the Chinese Mission	1,225	1	10
Total Ordinary Home Income	£76,779	8	9
Contributions of Foreign Auxiliaries	14,320	11	11
Colonial Grants	3,490	3	10
Legacies	2,899	0	7
Donations on Annuity	5,297	11	5
Dividends, Interest, &c.....	2,595	3	0
	£105,381	19	6

The expenditure of the year has been £110,337 0s. 11d., being £4,955 1s. 5d. more than the income. This excess added to the previous deficiency leaves a balance of £24,691 9s. 2d. to be provided for.

The General Summary of all the Wesleyan Missions, was as follows:—

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	362
Chapels and other Preaching Places, in connexion with the above-mentioned Central or Principal Stations, as far as ascertained	2,981
Missionaries and Assistant-Missionaries, including Seventeen Supernumeraries.....	466
Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	687
Unpaid agents, as Sabbath-school Teachers, &c.	8,612
Full and accredited Church Members, (including Ireland).....	108,191
On trial for Church-membership, as far as ascertained	5,435
Scholars, deducting for those who attend both the Day and Sabbath-schools.....	80,707
Printing Establishments	8

The Returns for France, including nineteen Ministers, and 821 Church-Members, are given separately, this year.

CHURCH MISSIONARY SOCIETY.

At the Fifty-fourth Annual Meeting of this Society, on the 3rd of May, the chair was taken by the Earl of Chichester. The income for the year, it appears from the report, has amounted to £120,932 3s. 11d.; being £6382 13s. 0d. more than last year. The gross expenditure has been £118,257 16s. 1d. The stations are 116, and the following is the account of the agents:—

English Clergymen	97
Foreign Clergymen	55
Native Clergymen	20
Total number of Clergymen	—172
European Laymen—Catechists, Secretary, Printer, &c.	31
European Female Teachers (not including missionaries' wives)	18
Native and Country-born Catechists and Teachers of all classes.....	1,699

VOLUNTARY SCHOOL ASSOCIATION.

The fifth annual meeting of this association was held May 3rd, at Freemasons' Hall; S. M. Peto, Esq., M.P. in the chair.

The Chairman opened the proceedings by expressing the great pleasure which he felt in presiding on that occasion, and that for two reasons: first, because he had had the opportunity of witnessing the usefulness of the association; and second, that it gave him the opportunity of declaring his firm adhesion to its principles, and his anxious desire for its success. There was a time, he was not ashamed to avow, when he did not entertain the opinions upon the subject of education which he now held. At one period, he certainly had doubts upon the matter; but a close investigation of the subject, careful reading, and observation, had removed every doubt from his mind, and he was now fully convinced, that the only education which could be beneficial to any country, was that which emanates from, and is entirely supported by, the people themselves. But if, after due investigation, he had still entertained any doubts on this matter, the evidence which had been given before the committee on the Manchester and Salford Education Bill, would have removed it. He could not believe that, if Lord John Russell had had the facts supplied by the census before him prior to the framing of his bill, he could ever have brought it forward at all, because he could not doubt that His Lordship had in view in this, as in everything, the real benefit of the people. If any one doubted the efficiency of the voluntary principle in this matter of education, they need only examine the facts which Lord John himself stated to the House on the introduction of his measure. At the commencement of the present century, popular education was a thing scarcely

thought o ; and yet, at the present day, the pence contributed by the children of the poorer classes, for their own education, actually amounted to more than half-a-million per annum. This acquaintance, moreover, with the condition of education and morality in those continental countries where state education prevailed, had deeply convinced him that such a system was fraught with the greatest possible amount of danger in every aspect in which it could be viewed. It destroyed, to a large extent, that self-dependence which was the mainspring of social improvement and respectability, while it gave to the government a centralising power which never existed in any country without being used against the liberties of the people. There was, moreover, he contended, no necessity for the present measure of the government. Let the chief works which had been published on popular education, be examined, and it would be found that even those writers who were in favour of the interference of the state, admitted, that a people would be tolerably well educated if one in eight of the population were at school. Now, the recent census had shown that the number of children thus being trained in this country was one in eight-and-a-half. The question, then, which the people had to consider, was, whether they were prepared, at such a time, to allow an engine which had proved so immensely useful to be rejected, and one of a very doubtful character substituted? Voluntaryism, indeed, had not done all that its friends desired it to accomplish, but it had done very much, and was still making rapid advances, and would ultimately do more to promote a really good education than any other system which could be devised; and it had already done more for this country than state education had for any other. With these facts before them, and an evidently growing desire on the part of the friends of voluntary education to effect a far wider extension of its blessings, they could come to no other conclusion, he thought, than this, that the present, of all times, was the most ill-chosen by the government to step forward, and say, We will take this matter into our own hands, and try and do that work which the people are doing so well for themselves. He regarded the Bill as fraught with the greatest amount of danger to the independence to the people of England, for by it a very large amount of irresponsible power would be placed in the Privy Council. It was well known that there were large funds connected with various charitable institutions partaking of an educational character, which had been perverted from the purpose for which they were originally given; and, although the friends of education desired that such funds should be rightly employed, surely, they were not prepared to say that the money should be

handed over to any Council or irresponsible and changing body. Under this Ministry the complexion of the Privy Council was one thing, and, when another Ministry, with different principles, came into office, then the Council underwent a complete change; and it was, therefore, absurd to suppose that this was the proper sort of body in whose hands to repose such immense powers as the present Bill proposed to give them. Looking at the matter in all its bearings, he did not think that there had been, for generations, a measure proposed for the acceptance of the people of this country more calculated to diminish their liberties and general welfare; perhaps not since the ship-money which Hampden so valiantly opposed and defeated. He believed that the reasons and facts which could be brought against the Bill were perfectly plain and unanswerable, and such as, if fairly put before the people, could not fail to produce a general and hearty response. Then, with respect to the usefulness of this Association. Being officially connected with the Baptist Missionary Society, he had had the happiness to become acquainted with the good which the Voluntary School Society was effecting in the West India Islands. The grants bestowed by the Association had been of an immense amount of service to the Voluntary schools of Jamaica and elsewhere in the West Indies, and he had no doubt, that it had also been of great service to the schools in other places; and, therefore, he gave it his cordial support. He could not conclude without again expressing a decided conviction, that Lord John Russell, in bringing forward his Education Bill, was actuated by the best of motives, however much mistaken his Lordship might be in the views he held, and the objects which he sought to accomplish. He trusted that the friends of this Association, as well as all the supporters of Voluntary education, would speak with respect of the conscientious opinions of those who differed from them, while they faithfully and fully declared their own.

The Report, after reviewing the plan of education proposed by the present Ministry, and showing the thorough soundness of the Voluntary Principle, stated that 86 per cent. of the money raised annually for educational purposes is actually the produce of spontaneous voluntary effort. It next referred to the endeavours which had been made by the Voluntary School Association itself to extend the principles upon which it is based, consisting of pamphlets, lectures, public meetings, and a private conference. The male Normal School it stated contains nine pupils, and the same number during the year have completed their term. In the female Normal School, there are seven pupils; twelve were admitted during the year, but, so numerous and important have been the demands for teachers, that some of

the pupils left to supply vacancies before their term had expired. Grants of £65 have been made to necessitous schools in rural districts. It was strongly urged, as being most desirable, that the friends of the Association should make renewed efforts for the augmentation of its funds, in order that these poor schools might be more effectually relieved, and the Normal schools enlarged and rendered more efficient. The amount of subscriptions and donations have increased; while the expenses of the Normal schools have been reduced. On the whole, the Association seemed to be in a thriving state, and to be steadily advancing in all its departments of action.

From the balance-sheet it appeared, that there was in the hands of the treasurer, on account of the general fund, £269 17s. 11d.; and on the special fund, £392 6s. 2d.: total, £662 4s. 1d.

Speeches advocating the views which had been expressed by the chairman were then delivered by George Bayley, Esq., the Rev. W. Brock, Rev. John Burnet, Mr. J. C. Williams, and the Rev. George Rogers.

BRITISH AND FOREIGN BIBLE SOCIETY.

The fifty-first annual meeting was held in Exeter Hall on the 4th of May, the earl of Shaftesbury in the chair:—

The Report stated that the receipts of the year ending March 31, 1853, exclusive of the Jubilee Fund, amounted to £109,160 10s. 8d., being an increase of £711 9s. 10d. on those of last year. The receipts applicable to the general purposes of the Society amounted to £54,587 11s. 6d., including £36,523 15s. 11d. free contributions from Auxiliary Societies, being an increase of £2,422 16s. 11d. on this item. The amount received for bibles and testaments was £54,572 19s. 2d., being an increase of £2,807 6s. 5d.

The issues of the Society for the year were as follows:—

From the depot at home . .	840,552
From depots abroad . . .	328,242

1,168,794

being an increase of 14,152 over those of last year.

The total issues of the Society now amount to 26,571,103 copies.

The expenditure during the past year was £95,930 9s. 10d.

The Society was under engagements to the extent of £55,239 3s. 10d.

The Committee then gave an account of the proceedings in connexion with the Jubilee, down to the present time. The contributions to the Jubilee Fund already amounted, it was stated, to £17,000, and additions were constantly being made.

SUNDAY SCHOOL UNION.

The annual meeting of the Sunday School Union was held at Exeter Hall, May 5th, under the presidency of the Right Hon. the Lord Mayor. As usual, the great hall was crammed in every part.

It appeared from the Report that 224 libraries have been granted during the year, making a total of 2,731. The schools thus assisted during the year contain 41,178 scholars, of whom 25,523 are Scripture-readers. The retail value of these 224 libraries amounts to £1,321 9s. for which the schools paid the sum of only £437.

The sales for the year ending the 31st Dec., 1852, amounted to £10,745 0s. 10d., being £664 13s. 9d. more than for 1851, the sales for the last-named year being £10,080 7s. 1d.

The arrival of the fiftieth year of the existence of the Union, it was remarked, would seem naturally to invite a review of the whole proceedings of the institution, during the past half century, rather than a detail of its operations during the last year. As, however, an opportunity will be presented for this more general survey, at the meeting with which it is proposed to close the engagements of the Jubilee year, the Committee confine themselves, in this Report, to their accustomed yearly statement. The narrative will furnish evidence that the Sunday school system is making progress, and that the Union is still being honoured by God, as an instrument in his hands of facilitating that progress.

THE ANTI-STATE-CHURCH ASSOCIATION.

The annual public meeting of this body was held on Wednesday, May 4th, at Finsbury chapel, which was crowded on the occasion, a numerous body of members of Parliament, ministers, and country friends of the society, being on the platform. Letters were read from several absent gentlemen, and among them Mr. Bright, M.P., and Mr. Hadfield, M.P. The former stated that there were many symptoms apparent indicating a weakening of the establishment principle, and that it was distinctly observable in Parliament, in the country, and in the establishment itself. Mr. Hadfield, in his letter, described the waste of time, and the bitterness occasioned in Parliament by the discussion of religious questions, but said that better times were coming, and that the census would show that churchmen were in a decided minority. He urged that the work should be prosecuted in a Christian spirit. The secretary read a brief report, which referred to the change of sentiment gradually being effected in the public mind, to the gratifying results of the general election, and to the votes in the House of Commons on

Mr. Scholefield's amendment on the Maynooth question, and the third clause of the Clergy Reserves Bill. This last measure would strike a blow at ecclesiastical domination in the colonies, which would presently be felt at home. The Miscellaneous Estimates and Church Rates were also adverted to. The circulation of the "Library for the Times," issued by the association, was reported to be steadily increasing. In conclusion, the friends of the association were urged to put forth special efforts to ensure a numerous and influential conference in the autumn. The statements of the report were loudly cheered.—The Rev. J. Burnet moved a resolution, declaring that the legislature outstepped its province in meddling with religion, supporting it with characteristic humour.—J. P. Murrrough, Esq., M.P. for Bridport, seconded it, declaring himself to be a churchman who did not want state support.—Rev. J. J. Brown, of Reading, moved a resolution, recognizing the importance of the movement as carried on by the association, and spoke with great point and force, and amidst much applause.—He was followed by Apsley Pellatt, Esq. M.P. for Southwark, who described the vexations to which he had been subjected in the ecclesiastical courts.—Edward Miall, Esq., M.P., also spoke at great length, describing what separation of Church and State meant, how it was to be effected, and the great encouragements which were now held out for continuing the agitation with a hope of success.—Lawrence Heyworth, Esq., M. P., Rev. E. S. Pryce of Gravesend, Charles Jones, Esq., and Rev. W. Griffiths, also spoke, the meeting, which was a very effective one, being closed at about ten o'clock.

CITY MISSION.

Sir Edward North Buxton presided at the eighteenth Annual Meeting of the City Mission held on the 5th of May in Exeter Hall.

The report announced improvement in almost every department. The number of missionaries is now 297, which is an increase of twenty-seven; and when the existing vacancies are filled up the number will be 303, to the employment of which number the Society is at the present time pledged. The missionaries paid during the year no fewer than 104,649 visits to the sick and dying—being an increase over the previous year of 3,896. Another illustration of the need of diffusing the truths of the gospel among the poor of London is afforded by a new return made this year by the missionaries. They have just given in a report of the number of the families of the poor in these districts who are without the Holy Scriptures. These amount to 14,486. In nine of the districts of the Society the destitution of the

Scriptures is fearful. The missionaries, during their visitation of the poor this year, have read the Scriptures on 379,687 occasions. They have also distributed 4,032 copies of the Scriptures, and have held 20,417 familiar meetings for prayer and exposition of the bible. The receipts of the year are £26,481 4s. 10d., which is an increase on the receipts of last year of £3,264 7s. 6d. This is the largest increase which has yet occurred in any year. In reference to the Roman Catholic visible population, the Report stated that this alone was one-seventh of the whole, and required nearly 100 missionaries. About a year since the Society appealed for support for two Irish-speaking missionaries, to be placed under the superintendence of a clergyman, the Rev. Dr. Armstrong, in Bermondsey, who had commenced an Irish service. In connexion with that clergyman's church about 340 adults had since renounced popery, a large number of whom, it was believed, had also been spiritually enlightened and changed—so much so, indeed, that some of the number were actually now engaged as readers in Ireland, endeavouring to promote the conversion of their countrymen.

To this last topic—one that has long appeared to us to be of paramount importance—we are happy to find that the Hon. and Rev. B. W. Noel directed the attention of the meeting very pointedly. The Irish people possessed a great deal of kindness and strong feelings of gratitude; but unfortunately, a considerable portion of them entertained feelings of a very different character towards the people of this country. This, however, was not to be wondered at, considering the nature of their religious instruction. The Rev. Dr. Cahill said, "There is not an Irishman, an Irishwoman, or an Irish child, who would not dance with frantic joy at the glorious idea of having the opportunity, before they die, of burying their eager swords, and plunging their crimson steel into every man bearing the hated name of Englishman." And then he went on to say, alluding to the state of France, "Therefore, keep your courage, and wait your opportunity in a strictly legal attitude, and England will very soon be in your power." When they were taught disloyalty, it was natural for them to receive our missionaries as enemies. And this was a specimen of the language used by one of them in this metropolis:—"Here you are again. Bad luck to you. We have no place here for the likes of you. Faith, we were never so tormented in our lives before. I should like to roast you and all the rest of you. Wouldn't I like to have the kindling of the fire and a drop of whiskey over the fun." One of the women in the same neighbourhood said, "We should like to have the roasting of

your protestant heart." It was amongst this class of people that the Society had commenced its beneficent labours. What had any one else done for them? What had the noble and the rich done? What had the clergy done? Next to nothing. When the Irish people came over here expecting to find piety and attention to religious ordinances, what did they see? A population like that described by Mr. Bickersteth, and they were apt to judge of the whole by such appearances. Was such a state of things calculated to make them think well of protestantism, and to make them exchange their superstitions for the religion of which they knew nothing? Little or nothing had yet been done to instruct and enlighten them. It was true, however, that some little exertion had been made on their behalf, for Dr. Armstrong was labouring amongst them, and by his exertions in Bermondsey upwards of 300 of them had been converted. Let not the people of London look on the Irish as an insignificant class, whom they could afford to slight. The number of Irish in London was 200,000, so that London, and not Dublin, had become their capital. He was confident that the people of this country were so sound at heart that they would instantly repel any foreign attack or put down any intestine disloyalty. He did not speak of the necessity of labouring amongst the Irish portion of our population from any feeling of fear, but because they were capable of loving and serving God, and of being made happy for ever.

RELIGIOUS TRACT SOCIETY.

At the fifty-fourth annual meeting, on the 6th of May, in Exeter Hall, the Hon. Arthur Kinnaird presided. The attendance was larger than it has been for several years. A healthy tone pervaded the speeches, and some of them were unusually excellent.

The Rev. J. P. Saffery read an abstract of the Report. It gave a brief sketch of the Society's operations during the year, in the printing and circulation of religious publications in various parts of the world: France, Spain, Sweden, Denmark, Germany, Switzerland, Italy, Greece, Russia, India, Burmah, China, Polynesia, New Zealand, Australia, Africa, Madagascar, British North America, and the West Indies. In noticing the home proceedings, attention was directed to the new periodical, "The Leisure Hour," as designed to give a higher tone to our popular literature, the circulation of tracts opposing the opening of the new Crystal Palace at Sydenham, those exposing the policy of the Church of Rome in the persecution of the Madiai, and those issued with a view of improving the occasion of the funeral of the late Duke of Wellington. Special mention

was made of the efforts on behalf of our emigrant population. The Report proceeded to give a gratifying account of the state of the funds. The total benevolent income has been £9,497 12s. 10d., being an increase on the preceding year of £1,359. The grants of money, paper, and publications, have amounted to £12,134 5s. 8d., being £3,057 beyond the benevolent income. The sales for the year have been £58,473 8s. 1d., being an increase of £8,136 8s. 4d. The total receipts amounted to £77,690 11s. 2d. The libraries granted were 854, for Sunday and other schools, union houses, and destitute districts, exclusive of books to ministers and schoolmasters, at reduced prices. The new publications issued amounted to 171. The circulation during the year was 25,851,851, being an increase of 3,305,104. In conclusion, the Committee commended the Society to the earnest prayers, sympathies, and cordial support of the meeting.

WAINSGATE, HEBDEN BRIDGE.

On the 25th of March last, Mr. Thomas Vasey, who upwards of two years ago accepted the cordial invitation of the particular baptist church at Wainsgate, was publicly recognized as the pastor. The Rev. J. Cookson from America described the nature and constitution of a Christian church. The Rev. J. Crook of Hebden Bridge asked the usual questions, and offered the ordination prayer. The Rev. H. Dowson of Bradford delivered a solemn and impressive charge to the minister. In the evening the Rev. J. Stock of Salendine Nook preached an excellent and appropriate sermon to the church. Brethren Fawcett, Goodman, Jackson, and Hanson took part in the devotional services, which were interesting and profitable.

TWICKENHAM.

On Wednesday, April 20, in the presence of a large and respectable assembly, the foundation stone of a new chapel was laid by Peter Broad, Esq. In the centre of the stone was deposited a statement of the origin, progress, and present prospects of the baptist interest in the celebrated village of Twickenham; the names of the first contributors towards the erection of the chapel; the recommendations of various ministers and gentlemen, with their autographs correctly copied; and the newest silver coin of the realm. A suitable hymn was sung, and prayer offered by the Rev. W. Collings, of Kingston. The venerable Rev. F. A. Cox, D.D., LL.D., delivered an appropriate oration. Subsequently a public meeting was held, at which Apsley Pellat, Esq., M.P., presided. The day being fine, several friends from London and its suburbs were present, and

afforded what was, and is still, urgently needed, considerable pecuniary assistance on the interesting occasion.

HORTON COLLEGE, BRADFORD.

On Friday, May 6th, the students of Horton College, at the conclusion of the session, had a meeting of an exceedingly interesting character. One of their number, Mr. C. Carter, having been engaged by the committee of the Baptist Missionary Society for labour in the east, they were desirous of expressing their regard for him and sympathy in mission work. At four o'clock a meeting for prayer was held in the lecture room, when those who engaged committed their brother to the care of Him who gave the command: "Go ye into all the world, and preach the gospel to every creature." At half-past five, on the conclusion of the prayer-meeting, tea was provided in the dining-room. After tea a copy of "Kitto's Cyclopædia" was presented to Mr. Carter by Mr. W. S. Chapman, in the name of the students. The inscription on the blank leaf of one of the volumes, stated that the work had been presented to the Rev. C. Carter, on the completion of his college course, by the students of Horton College, of the year 1852—53, as a mark of their esteem for him, having endeared himself to them by his general deportment in the house; and also as being desirous of showing that they appreciated the philanthropy and moral courage which he had manifested in devoting himself to the work of God among the heathen. Mr. Carter returned thanks in a speech, characterized by great feeling. The Rev. S. G. Green, B.A., the Classical Tutor, and many of the students then gave short addresses, expressing their affection for their brother, and their hope that, out of those then gathered together, more would be found, who should be honoured as he has been, by being accepted for missionary work. There was only one thing to cause a feeling of regret, and that was the absence of their highly respected president, Dr. Acworth, who has been some time labouring under severe indisposition, and who had been obliged to leave the college the day previous for change of air. The proceedings of the evening closed with family worship, the Classical Tutor, conducting the service.

CHEDDAR, SOMERSET.

Mr. W. T. Price of the Baptist College, Bristol, has accepted a unanimous invitation to the pastorate of the baptist church, Cheddar, and commenced his labours the second Sunday in May.

VOL. XVI.—FOURTH SERIES.

TIPTON, STAFFORDSHIRE.

The Rev. R. Nightingale of Castle Donington, Leicestershire, has accepted an invitation to the pastorate of the baptist church—Tipton, Staffordshire, and purposes entering upon his new sphere of labour during the present month.

HALIFAX.

The Rev. William Walters, of New Park Street, London, having accepted a unanimous invitation to the pastorate of the second baptist church, Halifax, closes his labours at New Park Street with the last sabbath in June, and enters on his new sphere the first sabbath in July. The friends at Halifax are erecting a large and handsome place of worship, which they hope will be completed before the close of the year.

RECENT DEATHS.

REV. JOHN COOPER.

The Rev. J. Cooper, late of Newark, was born at Evesham, in Worcestershire, in 1821. From a child he was trained to attend the house of God, and at an early period showed signs of a devout and religious spirit. At the age of fourteen he left his parental home, and resided with a Wesleyan family in Staffordshire, where he was accustomed to worship with that body of Christians. Having made a profession of attachment to the Saviour, he became united to their fellowship, and attended their class meetings, at which his superior intelligence and progress in Christian knowledge attracted an attention which led to his being employed in proclaiming the gospel in the neighbourhood. Though diffident and young, yet in less than a year he was engaged as a local preacher on the plan of the circuit, and fulfilled his appointments with great acceptance and tokens of permanent usefulness.

In his twenty-second year, he returned home, where he was visited by a long and painful illness. During the process of his recovery, the subject of believers' baptism engaged his attention, inducing a change in his opinions in reference to that ordinance, which he at once communicated to his Christian friends in Staffordshire, in whose society he had experienced so many seasons of comfort and happiness, and intimated to them his intention of uniting himself to the baptist communion. He was consequently, shortly after his restoration to health, baptized at Evesham by the Rev. J. Hocken.

For upwards of two years he remained at home, devoting himself to studies chiefly of a theological character, and to preaching on the Lord's days in the surrounding villages.

At the commencement of 1844 he received a unanimous call from the church to the work of the ministry; and in the autumn of that year he was admitted a student at Horton College. Having completed his college course, he laboured for a short time at Loughborough, in Leicestershire, where he was married in 1849 to the only daughter of John Barrow, Esq., of that town; and afterwards settled at Ross, in Herefordshire. While there he received an invitation from the baptist church at Newark to become their pastor, which he accepted, and commenced his labours in December, 1851.

During his short ministry at Newark, the baptist cause had begun to assume and present a brighter and more encouraging aspect. The members were united and were animated with affection towards one another and their pastor. Their solicitude was excited, their zeal quickened, and their energies were awakened and called into activity, to secure, if possible, an ampler measure of success. The gospel was preached among them with power, and its effects were visible. The congregation gradually increased, and a plan had been matured for the erection of a larger and more convenient sanctuary, when their beloved pastor, while filled with hope, and exulting in the prospect of usefulness which seemed to stretch before him, was, in the inscrutable wisdom of a righteous God, arrested by sickness in the midst of his labours.

In the autumn of last year, being subdued by indisposition, he repaired for a month to Cleethorpe, in Lincolnshire, for the purpose of sea-bathing, by means of which he somewhat recovered his strength, and returned to his charge with renovated vigour. But, alas, that vigour was soon exhausted, which induced him a second time to leave home, and go to Loughborough for a change of air. After a residence there of two months with but little advantage, he returned to Newark, where shortly afterwards he occupied the chair at a tea meeting convened for the purpose of raising funds for the new chapel. This was his last appearance in public.

As his strength gradually declined from week to week, his mind began to acquire an impression as to the probably fatal issue of his affliction. One evening when retiring to rest after a day of apparent improvement, he said, "If it be the will of God I should not recover, I am not afraid of death; but any little change for the better makes me feel grateful for the sake of Anne and the children." His medical attendant having visited him, and pronounced him better, one of his brothers who was present, anxious to know his definite opinion, retired with him from the room for private consultation. On his return our friend said, "What is the doctor's opinion? Did he speak to you as he did to me?" adding, "I hope he is not deceiving me." "The doctor says you are extremely

ill," was the reply. "Yes, I am," he said, "and I am worse than he is aware of, for I am generally better when he is here." The inquiry was made as to what he thought and felt himself in reference to his illness, he replied, "I think I shall not recover, I am brought too low; but do not tell my dear Anne I think so." On a visitor referring to the imperfections of a Christian lately deceased, he said, "Infinite Surety has removed all his spots, and it is not becoming that we should dwell upon them." Some days previous to his death, after examining his manuscripts and letters, he desired that passage to be read, "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity;" when he was much affected, and said, "It is possible to do many things for the cause of Christ, and yet be deceived."

In the evening he felt much weaker, and expressed his opinion that his end was drawing near. On the following day inquiring of the doctor respecting his state, he requested him to speak without fear, and having received an unfavourable reply, he desired those attending him not to be alarmed, "I may die in two or three hours, or may continue for some days," adding, "Be not afraid, all is right." A psalm having been read to him, he said, "What precious words! What should we do without the Bible?" Though he passed a great part of the following night in coughing, yet at intervals he repeated various passages of Scripture which appeared to afford him peculiar comfort and support. On awaking in the morning he inquired whether it was not sabbath-day. Being answered in the affirmative, he exclaimed, "Blessed day! how I should like to preach to my people, and point poor sinners to the Lamb of God." While at breakfast he fainted but soon revived, and conversed about the Jews going long journeys to the temple, calling for one another by the way, saying, "Come!" dwelling with great energy on the verse, "I was glad when they said unto me, Come, let us go into the house of the Lord."

On sabbath evening he appeared very happy, and repeated that verse, "By the grace of God I am what I am;" when he desired the hymn to be sung to which he was greatly attached,

"Rock of ages cleft for me."

After hearing the first verse, he exclaimed, "Glory!" and after the third verse, he repeated with great emphasis, "Glory, glory!"

Observing that his beloved partner was absent, he inquired where she was, and finding that she had retired to obtain, if possible,

a little rest, he asked, "Is she asleep?" adding, "I should like to see her again." On being called, she came, and wiping the perspiration which was streaming profusely from his face, she said, "My dear, you have had a great conflict." "Yes," he replied, "but it is all right; this is nothing compared to the drops of blood shed in Gethsemane." He then blessed her and the dear children, commending them to the care of his heavenly Father. On being asked what message he had to send to his little boy absent from home, he was too weak and exhausted to reply, when his wife said, "Shall I tell him that his papa is gone to heaven, and that he must follow him there?" He replied, "Yes, that is it, and tell it him at least once a week." He was especially delighted with the twenty-third psalm, and inquired as to the force and meaning of the expression, "Thou art with me." When speaking of dying, he repeated the promise of Christ to his servant, "My grace is sufficient for thee," adding after a pause, "Yes, it is; for me to live is Christ, and to die is gain. It is all right." Then turning to his dear partner with a radiant countenance, he said, "I shall soon be with my dear mother, and your father, and our baby cherub too." This was about four o'clock, after which he appeared unable to speak, but remained conscious and apparently free from pain. Half an hour later he said, "Come, come, come," which were his last words. At half-past five, without a struggle, his spirit sighed itself away into the arms of his Redeemer, on the 28th of February, 1853, at the age of thirty-two.

"His God sustained him in his final hour,
His final hour brought glory to his God."

At his request his remains were interred at Evesham, and on the following Lord's day the Rev. J. A. Baynes of Nottingham preached an impressive funeral discourse to a crowded audience, from Psalm cxxvi. 6, "He shall doubtless come again with rejoicing, bringing his sheaves with him."

REV. JOHN HEWETT.

Mr. Hewett, late of Swaffham, Norfolk, will long be remembered as the honoured and beloved pastor of the baptist church, at Swaffham, in Norfolk, having by the grace of God maintained a holy and unblameable character in that capacity for more than thirty years.

Divine providence placed him in early life in a pious family at Wymondham, in the same county, where the influence of godly example, family religion, and the gospel ministry, were the combined agencies by which the Holy Spirit enlightened his understanding and affected his heart; to use his own expression, "Christ became precious to me, and my soul's desire was to live in the

fear of God all the day long." In November, 1800, in his sixteenth year, he "put on the Lord Jesus Christ" by baptism, and joined the baptist church in that place. Soon after this, he conceived a strong desire to preach the gospel to his fellow sinners, but was so dissatisfied with his own attempts that for nine years he desisted from any ministerial exercises; but he said "he never lost sight of the subject." The spark was covered, but not extinguished—the desire was repressed, but not annihilated—and urged by judicious Christian friends, who observed his holy walk and perceived the gift of God that was in him, he began, in 1830, to preach to the then destitute church at Wymondham, and continued to do so for seven years. After this he supplied for a short time the church at Waltham Abbey, in Essex, subsequent to which he was requested by Mr. Gibbs of Norwich to visit Swaffham, where there were a few Christian people who were then as sheep without a shepherd; and in the year 1821, Mr. H. first visited that town which was to be the scene of his future pastorate, and where his mortal remains now slumber with many of his flock, till the chief Shepherd shall appear and raise them in his image for ever to shine.

Their first place of meeting was a humble barn, but it proved to be "the house of God and the gate of heaven" to many. The congregation rapidly increased, and the people were stirred up to pray for a more convenient place. It will serve to illustrate the energy and holy zeal of our departed brother to remark that, for some time, while labouring here, he resided at Wymondham, and travelled the twenty-two miles' distance on the sabbath morning, preached all day, and returned again at night, and sometimes performed these long journeys on foot.

As the first fruits of his ministry ten persons were baptized by him on the 20th of July, 1822; and about two months after thirteen were formed into a church.

In the spring of 1823, ground was purchased, and on June 8th Mr. Hewett laid the foundation of the chapel, which was the scene of his future labours. In August of the same year the chapel was opened, and on the same day were held the ordination services. It was a great day in Swaffham. The late venerable Mr. Kinghorne gave the charge to the minister, and Mr. Gibbs preached to the people. Brethren Williams of Dereham, Carver of Necton, and others, engaged in the services of the day. Our deceased brother continued to labour, and to see the work of the Lord prosper in his hands. A Sunday school was established. He preached in five surrounding villages, was "instant in season and out of season," and many were added to the Lord. It is a circumstance showing the esteem in which he was held in the town, that Captain Falkner, a gentleman residing in Swaffham, not attending on his ministry, kept

a pony for him, free of all expense, for twenty years, for the express purpose of facilitating his village preaching.

He had a family of eight children. Two he was honoured to see called to the ministry of the gospel, one of whom, Jesse, after a short season of labour at Tewkesbury, was summoned from his work to his reward. The other is an esteemed missionary in Jamaica. Four only remain, who have all been brought into the visible fold of Christ; and a widow of fourscore years survives to mourn the bereaving providence.

Our dear brother was subject for many years to painful attacks of asthma, which at length so exhausted his strength that he resigned his pastorate on the 6th of April, 1851.

The Rev. J. Hannay has accepted the unanimous call of the church, and is cheered with encouraging prospects of usefulness. It was a great source of comfort to Mr. Hewett to see the church thus settled before his departure, and his cordial approval of his successor was equally gratifying to the church. The closing scene was in keeping with his holy and exemplary life; all was peace; and on Monday, April 11, he gently fell asleep in Jesus.

His mortal remains were consigned to the grave amidst the tears of his family and flock, on Friday, the 15th, the services being conducted by the brethren Gooch of Fakenham, Wigner of Lynn, Hannay, and others; and on Lord's day, the 17th, Mr. Elven of Bury St. Edmonds preached the funeral sermon to a crowded audience; for such was the respect manifested to the departed by the inhabitants that numbers were unable to gain admission into the chapel. Thus "we spend our years as a tale that is told," nevertheless the tale of such a life illustrates the grace of God, evinces the reality of religion, and may well elicit the prayer, "Let me die the death of the righteous, and my last end be like his."—

C. E.

MR. JOHN ROWSE.

Mr. Rowse was born at Newton Bushel, Devonshire, October 27, 1801. At an early age he was removed to Exeter where he attended the ministry of that excellent man of God the Rev. S. Kilpin, under whose salutary preaching the work of the Spirit effected a vital change in his heart; he gave proof of his attachment to the Redeemer, and following his Lord's command was publicly immersed and united to the church in April, 1822. As a sabbath school teacher and superintendent he was zealous, and instrumental in leading many scholars to the Saviour, nor were his labours as a village preacher spent in vain. As a deacon he was prompt, diligent, and energetic, fulfilling its

duties in love. Punctuality at the means of grace was scrupulously observed by him and his family. He was a man of prayer, and delighted to unite with the Lord's people in this Christian privilege, to reprove, admonish, and exhort, with meekness the lukewarm to relieve the widow and fatherless—to console and strengthen the desponding—to visit the sick and dying, and to sympathize with the needy in the hour of trial and adversity. Thus he walked in the footsteps of his Lord, maintaining for thirty years an honourable, consistent, and Christian career. He who is the arbiter of our destinies, however, has thought fit to call him away. He became the subject of severe affliction and was confined to his bed for several months, and as the body grew weaker his faith waxed stronger, looking forward to death as the entrance to glory, leaning confidently on the blood and righteousness of Jesus. Peace and joy crowned his pallid brow to the last. A few moments before he expired he looked round on his weeping friends and family exclaiming, "Be of good cheer I have overcome the world," and then said, "Jesus, my Saviour!" his eye glazed, his pulse stopped, the wheel of life stood still, the body was breathless, motionless his spirit had fled, he had crossed the river and entered into the eternal realities. On Lord's day afternoon, January the 2nd, his cold remains were consigned to the silent tomb, and on the evening of the same day his death was improved to a crowded audience by Mr. Glanville.

MRS. NICHOLS.

Died on the 7th of March, 1853, at Bethel Cottage, Mary, the beloved wife of the Rev. Abraham Nichols, baptist minister, Sunnyside, Lancashire, in the 55th year of her age. On the 14th, her remains were deposited in the family vault, at the baptist chapel, Sunnyside, being borne to their resting place by the trustees, the young men, members of the church (choice friends of the departed), bearing the pall; when the Revs. Messrs. Harbottle, Jackson, and Blakey engaged in the solemnities of the morning; and on Lord's day, April 10, the Rev. Joseph Harbottle of Oswaldtwistle delivered a most appropriate and impressive funeral sermon, in the chapel at Sunnyside, from Judges iii. 20, "I have a message from God unto thee," to a very large and highly respectable congregation, assembled to testify the high esteem in which they held the departed, and sympathy for the family.

Mrs. Nichols was born April 21, 1798, of parents in respectable circumstances in life, but at that time living without the fear of God, and, as a consequence, the days of her childhood and youth were many of them spent in frivolity and gaiety; as the youngest

in the family, a good deal admired, and possessing a fondness for worldly amusements.

In early life, however, she became the subject of deep religious impressions, was brought to the knowledge of the truth under the ministry of the late venerable William Terry of Bedale, in Yorkshire, and was baptized by that eminently useful man on the 1st of April, 1817, thus following the example of a beloved sister, who had previously followed her Lord in the ordinance of baptism.

For some time Miss Smith (daughter of William and Elizabeth Smith, of the Royal Oak) was the youngest member in the church at Bedale. The beloved pastor died amidst an attached people; the church became disturbed on doctrinal points, eventually divided, and Miss Smith, after considerable hesitation and prayer, united with that part of the brethren which are now designated modern Calvinists, and became a liberal supporter and active friend of the cause in everything to which her influence could extend.

On the 11th of January, 1827, she became the wife of her now bereaved partner, at that time resident as pastor of the baptist church at Keighley, where more than ten years were spent in works "of faith and labours of love," in the midst of a kind and affectionate people, to whom she was sincerely attached; and it has been a constant cause for devout gratitude to her and her husband, that they could believe that they lived in the affectionate remembrance of very many there still.

In 1836, Mrs. Nichols was thrown into a new circle of acquaintance, in Lancashire; and during a period of more than ten years, great changes were experienced, many trials endured, and much bodily affliction sustained, with unabated attachment to the Redeemer, and concern for his glory.

In 1847, in the midst of trying circumstances of no ordinary nature, which tended very materially to shake a constitution already feeble, and which evidently laid the foundation for subsequent years of bodily sufferings, in the providence of a wise and gracious God, her steps were directed to Sunnyside, one of the lovely spots of Lancashire, where the dark cloud passed away, labours and usefulness resumed, so far as health and domestic affairs would allow; and many can bear testimony to the earnest, devout, and elevated character of her prayers, in the cottage of affliction and the social prayer meeting, her readiness to communicate instruction, and to encourage such as were setting their faces towards Zion.

Some of our recent converts can bear testimony to the kind feeling she manifested towards them, her deep interest in their spiritual welfare, anxious desire for their decision of character, and usefulness in the church. Nor will some of them soon forget

the sabbath evening, when surrounding her bed, she talked to them all; told them to come to her funeral, and to sing "Vital Spark" when she should be no more.

During twenty-eight weeks of protracted sufferings and confinement she was not heard to murmur at the dispensations of providence, though she sometimes feared she should tire the patience of her friends.

She was willing to live, or willing to die, as it might best serve the interests of Christ; she would wish to live for the sake of her children and partner, for whose comfort she was ever concerned, occasionally wondering how they were to do when she was gone. Otherwise she was desirous to go; her prospects seemed clear; she knew whom she had believed, thought she should go to heaven, and doubts and fears did not much trouble her.

Those who visited her in affliction, for conversation and prayer, had every reason to be satisfied with the substantial nature of her faith and hope.

She loved her bible, the house and people of God, the social prayer meeting, rejoicing in any indications of prosperity to Zion, and would sometimes try to cheer her partner by reminding him of the divine goodness in blessing his labours in the congregation, in the midst of family affliction.

She once thought she should never see the erection of the chapel completed, but God permitted her to see it, a congregation gathered in it, the church increasing; and in these matters she rejoiced.

Her friends did not expect she would at last be so suddenly removed from them, though she probably entertained the idea that she should not be long, was evidently preparing for the great change, and took great interest in the sentiments couched in the twentieth hymn of the first book of Watts, especially the third verse:—

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

The last struggle was so short as to prevent the possibility of conversation of any length—a word or two—nature was exhausted, "and the weary wheels of life [at once] stood still."

Expiring in the arms of her husband, her head leaning on his bosom, she emphatically fell asleep—sleeps, we believe, in Jesus. "Her end was peace." "The blood of Christ cleanseth from all sin;" and "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

MR. PARKIN WAKE.

For many years Mr. Wake was a regular

attendant at the established church, and for some time he walked several miles every sabbath to hear the gospel preached more evangelically than it was preached in his native parish.

Induced by his dear partner to attend the ministry at Salem chapel, Boston, where she had long been a member, he was led to seek salvation through faith in Christ Jesus, and was soon afterwards received into church fellowship. By the grace of God he continued a steady, consistent, and useful member for twenty-three years. He died on the 21st of March, lamented by all who knew him. In his last illness he was highly favoured with the divine presence. His last song was victory, victory, through the blood of Christ Jesus.

MRS. DRIVER.

April 10, 1853, at the Newhouse, near Burnley, Mrs. Betty Driver, aged 65, wife of Mr. John Driver, farmer, a highly respected member of the church at Sunnyside, being one of its founders in 1847, and having been baptized by Mr. Nichols in 1837. Her remains were interred at the Higher Chapel, Goodshaw, on the 14th; and on the 24th, a funeral sermon was preached by her pastor, in the baptist chapel, Sunnyside, Lancashire, to a numerous congregation, from Amos iv. 12, "Prepare to meet thy God" "The memory of the just is blessed."

MR. JOHN WINDSOR.

Died on Lord's day, April 17th, Mr. John Windsor, for nearly fifty years a consistent member, and during the last thirteen years an honoured and useful deacon of the baptist church, Morice Square, Devonport. He was first awakened under the ministry of Dr. Hawker, and was baptized, and joined the church in the Square, under the pastorate of the late venerated Isaiah Birt. After a prolonged illness and great suffering, which he bore with exemplary patience, he departed this life in his seventy-second year, full of the faith and hope of the gospel.

MR. W. F. LLOYD.

The honourable and useful course of Mr. William Freeman Lloyd has closed. Industrious, discriminating, and warm-hearted, he rendered important services to the community through a long series of years, in official connection with the Sunday School Union and the Religious Tract Society. The impaired state of his health had for some time disqualified him for labour, and he expired, at the age of sixty-one, on the 22nd of April.

MR. C. T. ALCOCK.

April 24th, died at Christchurch, at the house of his father, in the twenty-fifth year of his age, Mr. C. T. Alcock, the seventh and last beloved son of Mr. Alcock, baptist minister, late of Parley. About two years ago he ruptured a blood-vessel, since which time he has been residing at home with his long afflicted father and sister in a very weak low state, but some months ago he began to get strength and to gain flesh, so that his friends were led to hope that as the summer came on he would be able to go again to business; but the ways of the Lord are in the sea.

He was at chapel twice on the sabbath and came home after the evening service, and ate a little supper as usual, and just as family worship was about to be commenced his cough came on and was immediately followed by vomiting much blood. He clasped his father round the neck and said, "O my dear father!" and in a few minutes died, deeply regretted by his aged father and sister. This is the third son grown up to manhood who has been removed by death within a few years past.

REV. W. LUSH.

The Rev. William Lush finished his earthly career, May 4, 1853. He was born at Horsington, Somerset, November 3, 1779. His first religious impressions were in 1797. He was led while under great spiritual distress to attend the ministry of the late Mr. Cox, pastor of the baptist church in that village, by which he was led to the knowledge of salvation by Jesus Christ. In 1802 he was baptized and joined the church, and was encouraged soon to labour in the villages. He was invited to Crosscomb, and accepted a call to the pastoral office which he accepted, and was ordained in April, 1819, when the late revered Dr. Ryland gave the charge. In 1821 he removed to Honiton where he continued to minister till 1831, when he accepted an invitation from the church at Castle Street, Calne. In May, 1845, he resigned his office, having been afflicted with paralysis. During a long affliction he was sustained by faith in the gospel which he had proclaimed, and died in peace. His death was improved by the present minister, the Rev. T. Middleditch, in a discourse founded on 2 Timothy iv. 6—8, "I am ready to be offered," &c., on the evening of Lord's day, May 15th.

MR. EDWELL.

Died at an advanced age, May 13th, Mr. William Edwell, one of the deacons at Paradise chapel, Chelsea, and frequently one

of the representatives of the church there at the meetings of the London Association. He was an upright and benevolent man.

MISCELLANEA.

THE NEW EDUCATION BILL.

At a Conference of the Friends of Voluntary Education, assembled from various parts of England, and held at Radley's Hotel, London, May 6th, 1853, the Rev. John Harris, D.D., in the chair, the following resolutions were unanimously passed:—

Moved by the Rev. John Burnet; seconded by G. W. Alexander, Esq.; supported by E. Miall, Esq., M.P.:—

I. That this Conference regards the results as to the state of education in this country, brought out by the census of 1851, and stated by Lord John Russell in his recent speech in the House of Commons, as in a high degree satisfactory and encouraging, showing that there are more than 2,100,000 children in school, or 1 to $8\frac{1}{2}$ of the whole population, a proportion closely approximating the ideal standard of the number that ought to be under instruction, as estimated by the most experienced educationists; while the sum of half-a-million annually contributed by the working and poorer classes for the education of their children, proves that there are both ability and willingness on the part of parents to discharge a duty which is so peculiarly and sacredly incumbent upon them, and of which they cannot be relieved without serious and disastrous results to all parties concerned.

Moved by Rev. W. Brock; seconded by Josiah Conder, Esq.:—

II. That, in the judgment of this Conference, the Bill now before Parliament "For the Promotion of Education in Cities and Boroughs in England," is proved by the above facts to be an unnecessary interference with the progress of free education in this country; while they cannot but regard its provisions as being in other respects pregnant with serious and manifold mischiefs, tending greatly to increase the unconstitutional and dangerous power of the Committee of Council on Education,—to invest Government with an extent and a kind of patronage which may prove most perilous to the freedom and independence of the people,—to introduce into municipal bodies the discussion of religious questions, which must inevitably produce painful irritation and strife,—to perpetuate and aggravate the conscientious grievances of those who object to being taxed for the teaching of all kinds of religious opinions,—to pauperize the minds of parents, and diminish their inducements to self-sacrifice and sobriety,—to discourage and ultimately extinguish those voluntary exertions by which such great results have

been already achieved,—and to recognize the right of the state to interfere in a work which this Conference sincerely believes to be alike out of its province and beyond its competence.

Moved by J. R. Mills, Esq.; seconded by R. S. Ashton, Esq.:—

III. That a petition to Parliament, embodying the sentiments contained in the foregoing resolutions, be adopted and signed by the gentlemen forming this Conference.

Moved by Rev. J. C. Harrison; seconded by J. W. Pye Smith, Esq.:—

IV. That a deputation, consisting of the following gentlemen, be appointed to wait upon Lord John Russell and other members of the government, to represent the sentiments of this Conference on the educational measure now before Parliament:—

R. S. Ashton, Esq.
Rev. W. Brock.
Rev. Dr. Campbell.
James Carter, Esq.
Josiah Conder, Esq.
Rev. Dr. Harris.
Rev. J. H. Hinton, M.A.
J. R. Mills, Esq.
S. Morley, Esq.
W. Walker, Esq.
D. W. Wire, Esq., Alderman!

Moved by Samuel Morley, Esq.; seconded by the Rev. Thomas Scales; supported by Frank Crossley, Esq. M.P.:—

V. That this Conference respectfully requests the following gentlemen to sit on a committee to watch the present measure, and to take all practicable means to resist its further progress (with power to add to their number):—

G. W. Alexander, Esq.
Rev. William Brock.
Rev. John Burnet.
J. Bartram, Esq.
Henry Bidgood, Esq.
R. S. Bendall, Esq.
John Clapham, Esq.
Rev. Dr. Campbell.
James Carter, Esq.
Ebenezer Clarke, Esq.
Josiah Conder, Esq.
H. R. Ellington, Esq.
Rev. W. Groser.
Rev. J. H. Hinton, M.A.
Rev. Dr. Harris.
Rev. John Kennedy, M.A.
Rev. J. H. Harrison.
Rev. Dr. Massie.
E. Miall, Esq., M.P.
Samuel Morley, Esq.
Daniel Pratt, Esq.
Rev. Henry Richard.
Henry Rutt, Esq.
William Rutt, Esq.
Joseph Soul, Esq.
George Simmons, Esq.
D. W. Wire, Esq., Alderman.
Samuel Underhill, Esq.

The Rev. Dr. Harris having vacated the chair, it was taken by Edward Baines, Esq., when it was resolved, "That the cordial thanks of this meeting be presented to the Rev. Dr. Harris, for his kindness in presiding on the present occasion."

CORRESPONDENCE.

POSSIBLE CRUSADE.

To the Editor of the Baptist Magazine.

DEAR SIR,—“A Husband and a Father” inquires in your March number what in the event of a popish crusade against our nation, religious men ought to do; and then quotes Mr. Fuller’s opinion, that Christians should not resist persecution by the sword. But the supposed crusade would be a *national invasion* concerning which in the same sermon Mr. Fuller continues, “But none of these things prove it unlawful to take up arms *as members of civil society, when called upon to do so for the defence of the country.* . . . Has not Christianity, I ask, in the most decided manner recognized civil government, by requiring Christians to be subject to it? Has it not expressly authorized the legal use of the sword? Christians are warned that the magistrate ‘beareth not the sword in vain,’ and that he is ‘the minister of God, a revenger, to execute wrath upon him that doeth evil.’ But if it be right for the magistrate to bear the sword, and to use it upon evil doers within the realm, it cannot be wrong to use it in repelling invaders from without,” and if it be right on the part of the magistrate, it is right that the subject should assist him in it, for otherwise his power would be merely nominal, and he would indeed ‘bear the sword in vain.’

“We have not been used, in things of a civil and moral nature, to consider one law as made for the religious part of a nation, and another for the irreligious, whatever is the duty of one, allowing for different talents and situations in life, is the duty of all; if it be not therefore binding upon the former to unite in every necessary measure for the support of civil government, neither is it upon the latter. And if it be binding on neither, it must follow that civil government itself ought not to be supported, and that the whole world should be left to become a prey to anarchy or despotism.”

Such were the sober, and it appears to me, the scriptural views of this eminently judicious divine, and as an attempt like that supposed by your correspondent would be nothing less than an invasion, these remarks it is submitted will apply directly to the case. Another of our intellectual worthies, J. Foster, observes in one of his letters, “*The Peace Society has quite paralyzed itself, for any extensive utility by the adoption of the idle non-resistance notion.*” — (*Correspondence*, vol. ii. p. 30.)

If the above quotations be considered by you as applicable to the query referred to, their insertion will oblige, Yours sincerely,

Bury St. Edmunds.

C. E.

EDITORIAL POSTSCRIPT.

We hope that none of our readers will overlook the address delivered by Mr. Peto at the annual meeting of the Voluntary School Association, which they may find on page 357 of our present number. The subject to which it relates—the government plan respecting education—requires from the British public prompt and energetic action; for we quite agree with Mr. Peto in thinking that “there has not been for generations a measure proposed for the acceptance of the people of this country more calculated to diminish their liberties and general welfare.” It is the more dangerous on account of its apparent innocence, as it may appear to be a very trivial matter, if its provisions are not looked at closely, and considered in all their bearings; but we are glad to see that public bodies, especially among dissenters, are passing and publishing Resolutions pointing out its fallacious and mischievous character. In those of a “Conference” on the subject, recorded on a preceding page, a still further exposure of its pernicious tendencies may be found. We hope that petitions to parliament against the pending measures will flow in immediately from all dissenting congregations and from all sabbath schools in the kingdom.

The Rev. E. Lorriaux, pastor of a church at Vieux Condé, France, a letter from whom appeared in our number for April, page 233, desires to return thanks to friends in London, from whom he has received for the object for which he pleads, about thirty-two pounds. He requests us to publish a list of the subscriptions, not being aware that were we to do so, we should soon hear from the authorities at the Stamp Office on the subject. Should the advertisement duty be repealed, it will be possible to comply with many requests which now it is necessary to refuse.

Mr. C. Shakspeare, formerly of St. Aiden’s Episcopal College, Birkenhead, now residing at 11, Windsor Terrace, Parliament Street, Liverpool, desiring employment in the dissenting ministry, refers inquirers to his pastor, the Rev. C. M. Birrell.

We have just learned with great regret that Mrs. East, the wife of the Rev. D. J. East, president of the Baptist Theological Educational Institution at Calabar, Jamaica, died there of rapid consumption April 22nd, aged forty-four years.

IRISH CHRONICLE.

JUNE, 1853.

ANNUAL MEETINGS.

MEETING OF SUBSCRIBERS.

At the General Meeting for the transaction of business held in the Baptist Mission House April the 25th, at eleven o'clock in the forenoon, the Rev. John Edwards of Liverpool having been called to the chair, a hymn was sung, and prayer was offered by the Rev. Hugh Stowell Brown of Liverpool.

The minutes of the last General Meeting of Subscribers, held April 23, 1852, were read and acknowledged.

The minutes of the Committee Meetings of the intervening twelve months, the Treasurer's Balance Sheet, audited by William Lepard Smith, Esq., and Joseph H. Allen, Esq., with the Report of the Committee, were then read, whence it appeared that there was a balance in hand for General Purposes of £419 6s. 9d., and a balance in hand for the Relief Fund of £439 14s. 7d.

It was then resolved on the motion of the Rev. John Aldis, seconded by Mr. Oliver, "That this meeting acknowledges with gratitude the invaluable services rendered to the Society during the last five years by Joseph Tritton, Esq., regretting that it is not convenient to him to retain any longer the office of Treasurer, with the earnest desire that in all his other exertions for the promotion of the Redeemer's kingdom, he may be increasingly happy and prosperous; and that it very respectfully invites Thomas Pewtress, Esq., to undertake the office of Treasurer for the ensuing year."

Mr. Pewtress, in accepting the office, addressed the meeting in terms to which it responded very cordially.

It was then resolved, on the motion of the Rev. F. Trestrail, seconded by the Rev. G. H. Davis, "That the most cordial thanks of the meeting be presented to the Rev. William Groser, for his past services as Secretary, and that he be requested to retain his office for the ensuing year."

Mr. Groser said that he should never have undertaken the Secretaryship, had he not relied on the co-operation of his

eldest son, whom it had pleased God to remove, and on that of Mr. Tritton, between whom and himself there had long been strong mutual confidence and esteem; that he had found the duties of the office much more onerous than he had expected; that he doubted his ability to discharge them permanently, but that for the present he would endeavour to do so.

A list of the Committee for the past year with the number of their attendances was then read, with the names of those who were disqualified, or removed by death, and the names of several gentlemen who, it had been ascertained, were willing to attend, if elected. The gentlemen whose names follow having been nominated seriatim, were then chosen to serve on the Committee for the ensuing year:—

ALDIS, REV. JOHN	JAY, ALFRED, T. Esq.
BIGWOOD, REV. JOHN	LCWE, MR. G., F.R.S.
BLIGHT, MR. GILBERT	MIAL, REV. WILLIAM
BOWES, REV. WILLIAM B.	MIAL, MR. JAMES
COLE, MR. THOMAS J.	OLIVER, MR. JAMES
FISHBOURNE, REV. G. W.	TRESTRAIL, REV. F.
HERIOT, MR. WALTER	TRITTON, JOSEPH, Esq.
HILL, JOHN, Esq.	WALTERS, REV. W.
HIRONS, REV. JOHN	WATSON, SAMUEL, Esq.
HOWIESON, REV. W.	YOUNG, THOMAS, Esq.

It was resolved also that Messrs. W. L. Smith and J. H. Allen, be requested to oblige the society by again auditing the Treasurer's Accompts.

Thanks were then voted to the Chairman, and the usual doxology was sung.

PUBLIC MEETING.

On Tuesday evening, April 26th, in Albion Chapel, in conformity with previous announcement, Henry Kelsall, Esq., of Rochdale, took the chair. A hymn having been sung, and prayer having been offered by the Rev. Thomas Pottenger of Newcastle, the Chairman rose and said:—

Christian friends,—this, the Thirty-ninth Yearly Meeting of the Baptist Irish Society for Promoting the Gospel in Ireland, is one of the many acknowledgments that Ireland greatly needs the aid of this country. Her low and degraded condition has often excited the sympathy of statesmen, and philan-

thopists, and Christian societies, but no relief can compare in efficiency with the communication of the pure gospel of Jesus Christ, which conveys that "godliness which is profitable for the life that now is, as well as for the life which is to come." Hence the Baptist Irish Society has been induced to persevere, under great discouragements, for many years, in sending agents to read and distribute the bible, to maintain schools, and to preach the Gospel through the land, as by far the best contribution to alleviate her woes, and to raise her nearer to a level with our own highly-favoured country. The seed thus sown has not been wholly lost; and, though the harvest has hitherto been much less than the Society and its agents wished, there have been many true converts to Christianity, thus raised from the most ignorant classes, to become valuable members of society. One discouragement has often been, that when such were becoming useful to their country, their difficulties led them to emigrate to other lands. As, however, they will prove a blessing wherever they go, by carrying with them the seed of the kingdom of Christ, we are called to persevere till a sufficient number of true converts remain to regenerate the whole island. The want of ore funds much limits the operations of the Society, and though the debt, which greatly embarrassed the Committee for many years, is now extinct, yet a steadily increased income is needed to give increased efficiency. The confidence inspired into the friends of the Society by the highly-esteemed Treasurer, Joseph Tritton, Esq., leads us to regret that he will no longer continue his valuable services in that important office. We are, however, cheered that God, who has the hearts of all men in his hands, has led the Society to another friend, Mr. Pewtress, who, we trust, will also prove a blessing to the Society. The Report will inform us of the state and operations of the Society, and prevent the necessity of my going into details. I have, therefore much pleasure in now calling on the respected Secretary, the Rev. Mr. Groser, to read it.

After this, the Report given in our last number was read, and addresses were delivered from which the following are extracts. In the Report, as published a few weeks hence, they will be found at greater length.

The Rev. Henry Dowson of Bradford said, "May I be permitted first to express the gratification I feel at seeing you, Sir, in the chair to-night. Lancashire is very closely connected with Yorkshire, and your name is closely connected with both. It is on these accounts that I feel at home in the midst of an assembly where you preside. I have, for a few moments, to address this assembly upon the matters contained in the former part of that interesting Report, which we have just listened to. And permit me to congratulate you, and the Committee, and

the friends of Ireland assembled here this evening, upon the position of the Society, both as it respects its agency and its finances. I feel that I labour to-night under this disadvantage, that it has been my misfortune never to have seen Ireland. I regret this, because I feel that those who have to address themselves, on these occasions, to any subject, should be thoroughly conversant therewith. I could wish to have gazed on its beautiful and romantic scenery; to have visited the stations of the Society, scattered here and there; and to have held communion on the spot with its self-denying agents; and almost could have desired, Sir, for the purposes of this meeting, to have looked upon Ireland's famine and Ireland's woes. However, apart from personal knowledge, there is no spot upon the face of the globe in regard to which so much information has appeared as in reference to Ireland. In addition to this, I reside in a town where, on account of the increase of its commerce, we have had an influx of about fourteen or fifteen thousand Irish Roman Catholics, and, from personal acquaintance of some of them, and from the reports of our town missionaries, I can form some idea of the great difficulties with which the Agents of this Society have to contend, in endeavouring to communicate divine truth to the people, around whose minds a mischievous priesthood have thrown the barriers of prejudice and superstition. There is, however, in the Report, much to encourage us. Feeling as I do, that the Agents of this Society have difficulties as great to encounter in disseminating divine truth among the Irish population as our missionaries have in endeavouring to evangelize the heathen abroad, I think it is a matter for devout thankfulness to Almighty God, that this Society still exists, that its Agents still persevere, that its schools are still in operation, and that conversions are going on, slowly, it is true, but from time to time individuals are being rescued from their baneful superstitions and delusions, and brought into the liberty of the children of God. The financial position of this Society demands, moreover, for the future, increased and more energetic operations. The country which has furnished the means, I will not say with unwonted liberality, but which has replenished the coffers of this institution, and has removed that odious debt which so long rested upon the Society, and placed a hopeful balance in the hands of the Treasurer, that country will expect that additional agency should be employed, and that this shall be the starting point of fresh efforts, on the part of this Society, for the evangelization of Ireland. Let it not be forgotten, that it was England that placed upon the neck of our injured sister the yoke of Popery; and let British Christians, by the exertions of a holy charity, endeavour to break that yoke from her neck, and introduce her into the glorious liberty of the children of God. Permit me, also, to observe that the time seems to have come when spe-

cial and more energetic efforts ought to be made for the benefit of Ireland. God, in the dispensations of his providence, has been effecting a marvellous change in the country. Thousands of her population have left her shores, to emancipate themselves from the superstition under which they groaned, and are now in a land of political and spiritual liberty, breathing the air of freedom. And those who are left upon her soil are rising in intelligence, in contentment, in worldly advantages; this is the time, then, especially pointed out by God's providence, for us to help Ireland, with the hope that the period of her final, and glorious, and spiritual enfranchisement is at hand. Permit me, also, to say, that our denomination, especially, ought to attempt the evangelization of Ireland. Far be it from me to undervalue the labours of any other Christians who may be working there, prayerfully and faithfully preaching Christ, and endeavouring to diffuse a knowledge of the gospel; but we are to recollect, that, as a denomination, we are the very antipodes of Popery. It is not sectarian, to say, that we have less of popery among us than any other Christian denomination; long may it be so. I recollect an observation made some years ago by a Roman catholic priest to a baptist friend of mine, which made a very strong impression upon my mind. This priest said to my friend, "Sir, if I were to cease to be a catholic, I must of necessity be a baptist." Well, then, if this be our position, if we have less of the elements of popery than those around us, surely the responsibility resting upon us is very great to attempt much for Ireland. It would not be proper in me to dictate to the Committee what course they shall pursue; but might not one or two of the things of which I am about to speak, be matters of serious consideration? Would it not, for example, be for the interest of Ireland if some of our brethren of standing and influence, pastors of our churches, were to make an annual visit to Ireland, just look in upon the stations, encourage with kind words the agents, and go from town to town, as time and opportunity might allow, evangelizing and preaching? Would it not be well for the committee, also, to look more at the schools,—at the training of the young, and enlarge, if possible, the mode of operation? Then, would it not be wise, and would it not advance the interests of this society, if the committee could put down, in some of the populous and inviting places of Ireland, men of high standing, of literary attainment, of mental power and of moral worth, who would take a stand in the face of the priesthood, and in the face of popery, not going there to pour the vituperation of their scorn upon the people, or upon their religion, but steadily, humbly, with holy purpose, and with great vigour of mind, and also with great eloquence, enunciate the simple and imperishable truths of the gospel of Christ. The eyes of the country will now be more than ever upon this society; there is a very cordial feeling towards this society, at least in the part of

the country from which I come; and I am persuaded, that if the committee can see their way to put forth more vigorous efforts, and to enlarge their agency, resources—ample resources—will be furnished for the purpose. This, in the dispensations of Providence, seems to be the accepted time of Ireland, and let us pray that it may be eminently the day of Ireland's salvation.

The Hon. and Rev. B. W. Noel said, that some remarkable facts had occurred within the last few years, which seemed very likely to have prepared the country for those efforts to which their friend, Mr. Dowson, had been inviting and urging them. Other denominations of Christians were making those efforts, and he did trust that the committee and supporters of this society would feel the necessity which there was for doing something of the same kind. A great change had certainly taken place in the catholic mind with respect to protestantism. Some time since, their episcopalian brethren in Ireland, finding that the Roman catholic population would not enter the parish churches, but believing that the people were, under certain circumstances, willing to listen to the preaching of the gospel by protestants, agreed that some of the most earnest and gifted ministers, should journey from place to place, through various districts of the country, and preach to the people in school-rooms and court-houses, or wherever they could collect a congregation. The results were of the most gratifying kind. In one village, where a succession of services was conducted by a number of grave, earnest, sensible, simple-hearted men, who followed one after another, a large congregation turned wholly round, convinced that protestantism, and not popery, was the revealer of the true gospel. But, in addition to the effect which was being produced upon the mind of the Irish people, by the pious example of the protestants, there was another circumstance which exerted a powerful influence upon them, and had materially tended to produce the respectful sentiments entertained towards protestantism, to which he had alluded, he referred to the multiplication of schools. These schools were studded over almost the entire surface of the country. The elementary instruction imparted to the scholars, comprised reading, writing, arithmetic, and, in some of the schools, geography was also taught. The masters were, in most, if not all cases, able men, and the children therefore were taught exceedingly well. These schools were national, although greatly under the influence of the priesthood. The effect of this teaching had been largely to open the eyes of the people to the true character of Romanism. The priest used aforesaid to carry a horse-whip in his hand to train his parishioners; but now he could not do that, and the people saw that they had not been treated in former days as they ought to have been, and therefore the priest who had kept them in bondage was despised, and his influence

over their minds greatly weakened, because these schools had taught them to regard themselves as individuals whom their Creator intended to think and act for themselves in matters of conscience. Then, political agitation had done something of the same sort. The priests did not seem to be aware, when they stirred up the minds of the people against the acts of the English government, that there was that in society which, when once aroused to action, would be turned against their own tyranny, as well as against every other tyranny. In those Irish schools which the Irish society multiplied throughout all the land, hundreds of thousands were taught to read in their own language, which they believed that the devil could not speak, nor that anything printed in it would tend to their injury. Hundreds of thousands, therefore, of the Irish people had been engaged in reading the scriptures, not only without prejudice, but with the most profound reverence. Of course the priests had shown great opposition to these schools, especially because the sacred scriptures were permitted to be read. He had himself, on one occasion, been present with a hundred teachers of these schools, who had fought their way through terrible opposition, and all of them bore marks of violence upon their persons. But, besides these day-schools, Sunday-schools in which the children were taught to read the scriptures, had been largely multiplied, most of them comprising numbers of the children of catholic parents, notwithstanding the anathemas of the priests. Large numbers of copies of the scriptures had been circulated by the Hibernian and the British and Foreign Bible Societies; and the consequence was, that vast numbers of the people were beginning to see, that what used to be called the Black Book has much more the aspect of being a Divine revelation, than an invention of protestants. But the Irish famine had also done much to open the eyes and understandings of the people in many respects. Although the priests might attempt to make the people believe that the large grants which they received from the British government, at that dreadful period, to alleviate their distress, were but the refunding in part of that of which they had been plundered, still they could not remove the impression from the minds of the people in general, that there was British generosity at the bottom of it. It was understood, moreover, and this tended to deepen the impression, that the private benevolence of England poured in upon them of its abundance. The congregation with which he was at that time connected, subscribed fourteen hundred pounds for the relief of the distressed. But, while this was the course pursued by England, there were protestants in Ireland also found worthy of the crisis. He could testify, from personal knowledge, that the best part of the clergy made enormous sacrifices to alleviate the distressed and famine-stricken people, and their conduct was not forgotten. Moreover, it was well known, that in the region of Connemara

and Galway, the priests refrained from visiting large numbers of dying people to administer the last rites of the Romish Church. He did not blame the priests for this; but the people very naturally asked themselves, whether it was true, what they had been taught, that those who died without receiving Extreme Unction would be lost; and, if so, was it not the duty of the priests, at all hazards, to see that it was performed? The result of these inquiries had led many to abjure Catholicism, as a system of delusion. When he said, that large numbers had forsaken the catholic system, he affirmed nothing which a Roman catholic would be disposed to question; for it was of this fact that the priests were heard so loudly to complain. Since the famine especially, large numbers of the Irish people had emigrated to the United States, and the Roman catholic bishops there had stated, with alarm and sorrow, that but a very small proportion of the Irish emigrants to the New World continued to adhere to Romanism. That this emigration went forward so rapidly was a sure sign that the priest was losing his influence over the minds of the people, and that his threats were not at all able to counterbalance the impression produced by the joyful letters which were constantly being received in Ireland, from those who had found greater abundance and a sounder creed on the other side of the Atlantic. Under these circumstances, their Episcopalian brethren, led on by the Rev. Mr. Dallas, a man admirably adapted to act upon the imagination and to secure the affections of the Irish people, and possessing abundance of strength for hard work, were making great efforts in Ireland; and the signal success which had attended their endeavours was a sufficient proof that the Irish people were not averse to hear Englishmen preach. That success beyond all anticipation had attended the labours of the agency thus put into operation, was most certain, their enemies being judges. Let the audience listen to the testimony of a Roman catholic newspaper, the "Dublin Evening Post." He there found the following statement:—"We are told, in the metropolis, that the success of the proselytizers is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—with, we were going to say dismay; but we shall substitute for the word, indignation and shame." This was a testimony of the enemies of protestantism; and, therefore, the friends of Ireland might be sure that the work of God had been in that land advancing, and that the Spirit of God had added his blessing to the faith and prayers of His servants who were labouring there. His

friend who had preceded him suggested, that they should send some of the London brethren to visit the stations. He agreed in that suggestion. Why not send them forth, two and two, as our Lord himself did; but not, he would say to visit the stations merely—at least, they should make that but one part of their object—but to go over the length and breadth of the land, and preach to hundreds and thousands the unsearchable riches of Christ. That platform, if that suggestion were carried out, might do a great work; and were the Society in this manner to send two and two, he would like to go forth with his friend Mr. Brock, and to preach the Word wherever the Roman Catholics could be induced to listen to it. He had with him a statement of what they did at Drogheda, the seat of the Roman Catholic Primate of all Ireland. There might one have supposed that Roman ecclesiasticism would have done its best—one would have expected to find that there was not a house in Drogheda where the parent and children could not read: that the best instruction of a religious, if not of a secular kind, had been imparted. Now the fact was, that in that town there were, as reported in the last census, 19,216 inhabitants, of whom 14,704 could not write, and 10,403 of whom could not read. This state of things was immediately under the eye of Dr. Cullen, the Roman Catholic primate of all Ireland, when the two scripture-readers came among them, to which so much public attention had been directed, and these words were used with reference to them: "you have the Bible-readers among you: you must get rid of them legally if you can; but you must get rid of them by some means." The next day those two readers were beaten till they became insensible, the wretched mob playing a sort of wild chorus, with a hired military band, around their victims, in the very words which had been used the day before by the priest. But he did not for a moment suppose, that there would be less talk about the matter, or less disposition to hear what these poor Scripture readers had to say, because they had been thus cruelly handled. True, as Baptists, they were not sustained by the prestige of the Established Church, or by such patronage as only the nobility of England could give. But had the Apostles any such aid? Had the first missionaries of the Cross any such aid? and yet they conquered the world. It was sometimes said, the Roman Catholics disliked the Baptists, as Dissenters. Now, he very much questioned the truth of this assertion. He had closely watched the result of changes from Romanism to Protestantism, and was persuaded, that when a Roman Catholic renounced his own faith, he generally saw in it so much to condemn, that he was driven rather to the other extreme. They who had groaned under the tyranny of the Romish Church, were not very likely to endure ecclesiastical tyranny in any form. They who had rejected the Latin Liturgy, and found how worse than useless it had been, were

not likely to imagine, that a much more spiritual form of worship could be found in an English Liturgy. If it was said, that, in the opinion of the Roman Catholics, they were Anabaptists, he replied, that he had known instances where the Roman Catholic remembering how he had been gulled with the idea that his soul could be regenerated by sprinkling a little water upon his body, renounced that miserable doctrine, and came to believe that there was something far more spiritual in a man making a good confession of his own faith by voluntary baptism. It was not, however, necessary to appeal to the Roman Catholics as Baptists only, but it was necessary to teach and preach to them in a right spirit. He rejoiced in the many removes between themselves as Christians and the poor Roman Catholic in his errors and superstitions; but the suggestion he would make on this point was, the vast importance of remembering to differ from them in their exclusiveness. While Protestants had respect to the feelings and differences in connexion with their various denominations, and believed that real Christianity might exist in spite of them, the Roman Catholic, on the contrary, looked with contempt upon every person and every denomination not included in the pale of his own Church, and said in effect, "Stand by; I am holier than thou." Protestant Christians must specially avoid falling into this temptation. They must not visit Ireland to preach baptism, but to convert men to Christ, and, having done so, to show them why they should be baptized.

The Rev. Daniel Katterns said, that meetings like the present evinced the strong feeling of affection and regard for the sister country that existed in the minds of all British Christians. But, after all, the great difficulty came to be, what could they do, what could they say, that should convince the Irish nation that the heart of Great Britain beat warmly and tenderly, and in affection for Ireland? Was there nothing that could be said or done that should suffice to convince her people of the fact? There were, in this world, frequently cases very far beyond the reach of human help, but not of human sympathy and kindness; and it was quite possible to comfort where one could not help, and the sufferer would bless the sympathiser for the affection which expressed itself in words only, although not in deeds. This much Ireland should know, that those imbued with Christian principle in this country were intensely solicitous for her temporal and spiritual welfare. And here was the most difficult point connected with the subject that presented itself to his mind. He felt, —without pronouncing any judgment upon the political governors of Ireland—that the measures adopted towards that country, whether right or wrong, were such—and the fact was acknowledged and apparent—that the Irish, as a nation, were never satisfied with them. And then he asked, had there been in the conduct of religious people anything that could testify to the real affection

which, with regard to the Irish, the Christian people of this country undoubtedly felt. He thought it would not do to point only to the receipts and expenditure of societies like the present, in order to answer this question, or to expect that the reply from such a quarter would make a deep impression upon the minds of a people like the Irish, with regard to the good feelings that existed towards them in the breasts of English Christians. This, then, was the point to which he was speaking, that there was no room for lukewarmness or procrastination in the case of Ireland. The case of the sister country was urgent. The circumstances demanded the most earnest zeal on the part of those who were engaged in the work of Ireland's regeneration; and it was the more important this should be understood, because the tokens were evident that the enemy was at work. The very soul and spirit of the Catholic Church was that of energy, earnestness, and zeal; these were the features that displayed themselves in the uniform conduct of the priesthood. They were men who would do anything, who would employ any amount of diligence, who would submit to any self-denial, suffering, and difficulty, so only that they might accomplish their object—the prosperity, and welfare of their church; and Protestantism required men of this character—men displaying that diligence and zeal which should be commensurate with the designs and proceedings of their opponents. Their work was to make known the gospel; and if its power were felt in their own hearts, it could not but lead to devotedness of spirit, and to that zeal which manifested itself in labouring in season and out of season, and under the sure conviction that in due season they should reap if they fainted not.

The Rev. George Henry Davis, of Bristol, said that he was reminded that night of a circumstance which occurred five-and-twenty years ago, in the town of Clonmel. On that occasion, Mr. Noel who had so much interested them was present at a meeting at that place, when the conduct of the people would at once have convinced any person, that any attempt to reform the Irish at that period was almost hopeless. The meeting was in connexion with the Hibernian society, and it was evident that a mob had been brought there for the express purpose of shouting. All efforts to do them good seemed hopeless, and the violence increased until notice was given to the

missionaries: "Gentlemen,—If you do not speedily retire, your lives will be in danger." Again, he had seen in Thurles the two great parties who divided the population meet as in deadly combat. In that town there existed a large staff of popish priests; and in connexion with the town there was an ecclesiastical bishop, and a large number of those priests were engaged in the tuition of the people, and all the appliances that could be brought to bear upon them were employed; and yet, perhaps, it would be difficult to discover any population more completely ignorant and degraded than that very people. But whatever times had been in Ireland, it was the belief of the Christian philanthropist that those times were changing. When they looked at what had been effected by the Established Church, it was impossible but to believe that a most hopeful change was in many parts of Ireland taking place. Certainly, if there had been one organisation of which it might, apparently, have been said, it is impossible it could ever be beneficial in the work of evangelising Ireland, that organisation was the Established Church. They had but to look to the past history of that church and to its spirit, and then to conclude, that if ever there was an obstacle to the spread of vital Christianity among the Irish nation, that church presented it. And yet they must be honest, and take the facts of the case. Throughout the whole of Ireland, the ministers and teachers connected with the established church in that country had been owned and blessed of God, and vast numbers of the population had become, through their efforts, not merely members of Protestant denominations, but had become truly Christianized. But, if this were the fact—if from the quarter least likely, as they might have imagined, to have produced any very considerable evangelical effect, much good had arisen, might they not reasonably hope, that if the same course was adopted by themselves, and in the spirit of faith and prayer, that at least a similar blessing might be vouchsafed to their labours. He sincerely hoped that the suggestions to this effect that had been made that night, would be carried into practice in the ensuing year; and that brethren who might visit the sister island would be borne by thousands on their hearts before the throne of Heavenly grace; and then they could not but believe that a rich and abundant blessing would follow their endeavours to evangelize and Christianize Ireland.

PROJECTED TOURS.

At a meeting of the Committee held on the 3rd of May, the following resolutions were passed unanimously:—

"1. That it will be highly gratifying to this Committee if the Rev. Messrs. Noel and Brock will undertake a preaching tour in Ireland; that the Committee

will gladly defray from the funds of the Society the expenses which may be thus incurred; and that the arrangements respecting time, district, and the course to be pursued, be left to their united convenience and discretion.

"2. That a copy of this resolution be

sent to the Rev. Messrs. Birrell and H. S. Brown of Liverpool; that they also be requested to make a preaching tour in Ireland this summer at the expense of the Society; and that the arrangements be left in like manner to their united convenience and discretion."

We are happy to be able to say that

Messrs. Birrell and Brown have expressed their willingness to undertake this service in the month of August; but we regret to add that Mr. Noel has engagements which will put it out of his power to do so this summer, though he states that he should be quite disposed to undertake such a mission if not pre-engaged."

CONTRIBUTIONS CONTINUED FROM MAY CHRONICLE,

For the year ending March 31, 1853.

	£	s.	d.	£	s.	d.
Lymington, W. Mursell, Esq.				2	0	0
Manchester, Union Chapel, Congregational and Juvenile Society, W. R. Callender, Esq., Treasurer	21	0	0			
Melksham—						
Daniell, Rev. C.	0	10	0			
Fawler, Miss	1	0	0			
Phillips, J. J., Esq.	1	0	0			
Smith, R., Esq.	1	0	0			
Smith, J. F., Esq.	1	0	0			
Collection	1	17	0			

Montacute, by Rev. Joseph Price—						
Geard, Mrs.	0	10	0			
Trask, Mrs.	0	10	0			
Smaller sums	0	15	0			
Sunday School Girls (2nd Class)	0	5	0			

Olney	1	8	0			
Oswestry	0	10	0			

Oxford, by Rev. E. Bryan—						
Alden, Mr. J.	0	5	0			
Alden, Mr. T.	0	5	0			
Bartlett, Mrs. T.	0	5	0			
Bartlett, W. P., Esq.	0	10	0			
Bridgewater, A., Esq.	0	10	0			
Bryan, Rev. E.	0	5	0			
Goring, H., Esq.	5	0	0			
Grubb, Mr. J.	1	0	0			
Underhill, Mr.	0	5	0			
Warne, Mr.	0	5	0			
Warne, Mr. J.	0	2	6			
Webb, Mr.	0	5	0			
A Friend	0	2	6			

Plymouth, by Rev. S. Nicholson—						
George Street Society in Aid of Missions	9	14	9			
Presteign, Contributions	0	13	6			
Collected by Mary Ayers	0	6	6			

Ringstead, by Rev. William Kitchen—						
Collected by Miss S. Williamson	1	8	7			
Road, by Mrs. Hinton	1	0	0			

Rochdale—						
Bartlemore, Mrs.	1	0	0			
Burchell, Rev. W. F.	0	10	6			
Jackson, Mr. James	0	2	6			
Kelsall, Henry, Esq.	50	0	0			
Littlewood, Mr. C.	1	1	0			
Littlewood, Mr. J.	1	0	0			
Littlewood, Mr. W.	0	10	0			
Lord, Mr. Edmund	0	2	6			
Robinson, Mr. Thomas	0	5	0			
Stephens, Mrs.	0	5	0			
Wrigley, Mr. John	0	2	6			

	£	s.	d.	£	s.	d.
Shipley, by Mr. J. Aked—						
Aked, Mrs.	1	1	0			
Aked, Mr. T.	1	1	0			
Hall, Mr. J.	1	0	0			
Rhodes, Mr.	0	10	0			
Shann, Miss	0	2	6			
Teale, Miss	0	12	0			
Wilecock, Miss	1	1	0			

Snailbeach, by Rev. Edward Evans—						
Sabbath School	0	9	0			
Southampton	0	10	0			
Spaldwick, by Rev. W. E. Archer—						
Barnard, Mr. James	0	5	0			
Sutton on Ashfield, by Rev. C. Nott—						
Adlington, Mrs.	0	2	0			
Corral, Miss	0	1	0			
Downing, Miss	0	2	0			
Fletcher, Miss, Card for the Debt	0	2	6			
Friends	0	2	4½			
Nott, Mrs.	0	2	0			

Thrapston, by Rev. J. Cubitt	0	11	10½			
Torrington, Collection by Rev. D. Thompson	3	0	0			
Wallingford, by Mr. Scorey—						
Bunting, Mr.	0	5	0			
Davies, Mr. James	0	10	0			
Davies, Mr. W. and Mrs.	0	7	6			
Friend, A.	0	5	0			
Jones, Mrs.	0	5	0			
Marshall, J. H., Esq.	0	10	0			
Oldham, Mr., jun.	0	5	0			
Scorey, Mr.	1	10	0			
Wells, E., Esq.	1	1	0			
Sums under 5s.	0	17	0			

Weston, by Rev. E. Clarke	5	16	6			
Worcester, by Mr. G. Grove—	1	2	6			
Brewin, Mr. E., for Schools	0	10	0			
Crowe, Rev. W.	0	10	0			
Evans, E. B., Esq.	1	0	0			
Friend	0	10	0			
Hardy and Padmore, Messrs.	1	0	0			
Horne, Jabez, Esq.	1	0	0			
Waters, Thomas, Esq.	1	1	0			
Collections at Silver Street Chapel	7	10	9			

SCOTLAND.

Cupar, by Mr. David Duncan—						
Duncan, Mr. David	0	10	0			
Greig, Mr. Thomas	1	0	0			
Lees, Mr. Charles	0	10	0			
Sharp, Mr. Alexander	0	10	0			
Collection	1	10	0			

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
IRELAND.													
Ballina, by Rev. W. Hamilton—													
O'Hara, Major	1	0	0										
Collection	5	0	7										
				6	0	7							
Belfast, by Rev. W. S. Eccles—													
Abbott, Mr. Joseph	0	3	0										
Arnold, Mr. J.	0	5	0										
Bates, John, Esq.	0	10	0										
Bateson, Sir Robert, Bart.	1	0	0										
Bain, Mr. Joseph	0	10	0										
Blackwell, R., Esq.	2	0	0										
Blackwell, Mrs.	0	10	0										
Blackwell, Mrs., Collected by—													
Buchanan, Miss	0	5	0										
Young, Mrs. Col.	0	5	0										
				0	10	0							
Carson, Mr. W.	0	5	0										
Crawford, Mr. Alexander ...	0	3	0										
Crawford, James, Esq.	0	5	0										
Dickey, Messrs. A. and Co.	0	3	0										
Eccles, Rev. W. S.	0	10	0										
Edgar, Rev. Dr.	0	5	0										
Frazer, Mr.	0	2	6										
Gitty, R. and J., Esqs.	1	0	0										
Gibson, Professor	0	5	0										
Hamilton, Hill, Esq.	0	10	0										
Hamilton, The Misses	1	0	0										
Hamilton, Alderman W.	0	2	6										
Hastings, Mr. W.	0	10	0										
Lyles, S., Esq.	1	0	0										
M'Tier, J., Esq.	1	0	0										
Mulholland, A., Esq.	1	0	0										
Pinkerton, Miss	0	5	0										
Roddy, Mr. R.	0	2	6										
Rodgers, Mr. D.	0	2	6										
Thompson, Gordon, Esq. ...	0	10	0										
Thompson, W., Esq.	0	5	0										
Toye, Rev. Thomas	0	2	6										
Waring, Mr. Richard	0	5	0										
Wood, Mr.	0	2	6										
Workman, K. and J., Esqs.	1	0	0										
Workman, R., Esq.	1	0	0										
Collection, Academy Street Chapel	6	0	0										
				23	4	0							
Less expenses	2	12	0										
				20	12	0							
Coleraine, by Rev. W. S. Eccles—													
Bellias, Mr.	0	2	6										
Boyle, Mr.	0	2	6										
Canning, Rev. J. A.	0	2	6										
Canning, Mr. J.	0	2	6										
Cuthbert, Mr.	0	2	6										
Gordon, Mr. T.	0	2	6										
Hunter, Mr. S.	0	2	0										
Matthews, Mr.	0	1	0										
M'Aldin, Dr.	0	2	6										
M'Arthur, Mr.	0	2	6										
M'Elwain, Mrs.	0	5	0										
Moody, Mrs.	0	1	0										
M'Rae, Mr. W.	0	5	0										
Shannon, Mr.	0	2	6										
Taylor, Mr.	0	2	6										
Waske, Mr.	0	2	6										
Collection	3	8	0										
				5	9	6							
Dublin, by Rev. James Milligan—													
Brewley, S., Esq., for Schools ..	1	0	0										
Brooke, W., Esq.	1	1	0										
De Vesci, Rt. Hon. Viscount ..	4	12	4										
Evans, John, Esq., for Schools	0	10	0										
Ferrier, Polluck, and Co. ...	2	0	0										
Kiernan, Miss	0	10	0										
McGregor, Sir Duncan	1	0	0										
Turner, Timothy, Esq.	1	0	0										
				11	13	4							
Letterkenny, by Rev. W. S. Eccles—													
Boal, Mr. G.	0	2	6										
Elliott, Mr. John	0	5	0										
Elliott, Mr. W.	0	19	0										
Gormley, Mr. James	0	5	0										
Gallagher, P., Esq.	1	0	0										
Hill, Lord George	0	10	0										
Patterson, T., Esq.	0	2	6										
Peoples, Henry, Esq.	0	10	0										
Ramsay, Miss E.	0	2	6										
Storey, Mr.	0	2	6										
Turner, Mr. Hugh	0	1	0										
Collection in School House	0	17	6										
				4	9	6							
Londonderry, by Rev. W. S. Eccles—													
Alexander, Messrs. J. R. and J.	0	5	0										
Alexander, Mr. M. J.	0	5	0										
Campbell, Mr. W.	0	5	0										
Cluff, Mr.	0	5	0										
Cooke, Messrs. J. and J.	0	2	6										
Denham, Rev. Dr.	0	2	6										
Dunn, Mr. R.	0	5	0										
Foster, Miss	0	2	6										
Gilmore, P., Esq.	0	10	0										
Henderson, Mr. R.	0	2	6										
Jackman, S., Esq.	1	0	0										
Matthewson, Mr.	0	2	6										
Maxwell, Mr.	0	5	0										
McArthur, Mr.	0	5	0										
McCorkill, Mr.	0	2	6										
Story, Mr.	0	5	0										
Stevenson, Mr.	0	2	6										
Stevenson, Mr. Hugh	0	17	0										
Waller, Mrs.	1	0	0										
				5	17	6							
Moate, by Rev. W. Thomas—													
Adamson, Richard, Esq. ...	0	5	0										
Adamson, Jones, Esq.	0	2	6										
Green, Mr. James	0	5	0										
Green, Mrs. Anne	0	2	6										
Green, Mr. William	0	5	0										
Peggs, Mr. Joseph	0	5	0										
Molone, Mrs.	0	1	6										
Molone, Miss	0	1	0										
Thomas, Rev. William	0	2	6										
				1	10	0							
Nenagh, Collected by Mr. W. T. Burr—													
Burr, Mr. A. J.	0	1	0										
Burr, Mr. Richard	0	1	0										
Burr, Mrs. R.	0	1	0										
Burr, Mr. W.	0	1	0										
Friend, A.	0	3	9										
Friends, Four	0	6	6										
Frith, Dr.	0	2	6										
Kittson, Dr.	0	2	6										
				4	15	3							
Newtown, by Rev. W. S. Eccles—													
Lancey, Captain	0	10	0										

Contributions received since March 31, 1853, are necessarily deferred to next month.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq.; or the Secretary, the Rev. WILLIAM GROSER, at the Mission House, 33, Moorgate Street; by the London Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square; and by the Baptist Ministers in any of our principal Towns.

THE MISSIONARY HERALD.

ANNUAL SERVICES.

The Annual Services of the Society, according to announcement, were commenced by the usual meeting for prayer in the Mission House on the 21st of April. The Rev. J. RUSSELL presided on the occasion. The devotions were led by the Revs. R. MORRIS of Cifton, I. LORD of Ipswich, J. STENT of Hastings, and G. PEARCE of Calcutta. In the evening of the day, the annual sermon to young men was preached at Poultry Chapel by the Rev. D. KATTERNS of Hackney, from the words of holy writ, "And the idols He shall utterly abolish." The attendance at these meetings was very gratifying, and the commencing services of the season were pervaded by devout and holy feeling.

The usual annual members' meeting was held on Tuesday morning, April 26th. The number of subscribers and ministers present was large, and the whole business of the day transacted under the influence of Christian love.

The reports of the Committee were laid before the meeting, and cordially received. The cash accounts showed a further diminution in the debt of the Society, and also the removal of two sums of £1000 each, received on annuity, from the balance sheet. Thus a debt was left of £1847 due to the Treasurers. Through the kind providence of God this has also been removed by the generous anonymous gift of an old friend of the Society, and the operations of the year commence without incumbrance. It is now many years since the Society has been free from the hindrance to its missionary labours which debt has always been found to present. It will be sufficient to allude to the important bearing this gratifying fact will have on the plans for augmenting our mission in India.

The following is the list of the Committee chosen at the general meeting for the ensuing year:—

Rev. JAMES ACWORTH, LL.D.	Bradford.
JOSEPH H. ALLEN, Esq.	Brixton.
Rev. JOSEPH ANGUS, D.D.	London.
J. L. BENHAM, Esq.	London.
Rev. CHARLES M. BIRRELL.	Liverpool.
Rev. WILLIAM B. BOWES.	London.
Rev. WILLIAM BROCK	London.
Rev. J. J. BROWN	Reading.
Rev. GEORGE HENRY DAVIS	Bristol.
Rev. HENRY DOWSON	Bradford.
RICHARD FOSTER, Esq.	Cambridge.
Sir GEORGE GOODMAN, M.P.	Leeds.
Rev. SAMUEL GREEN	London.
Rev. WILLIAM GROSER	London.
RICHARD HARRIS, Esq. Jun.	Leicester.
Rev. N. HAYCROFT	Bristol.
Rev. JAMES HOBY, D.D.	London.
Rev. DANIEL KATTERNS	Hackney.

Rev. W. LANDELS	Birmingham.
Rev. JOHN LEECHMAN, M.A.	Hammersmith.
SOLOMON LEONARD, Esq.	Bristol.
Rev. C. J. MIDDLEDITCH	Frome.
Rev. WILLIAM H. MURCH, D.D.	London.
Rev. JAMES P. MURSELL	Leicester.
Rev. ISAAC NEW	Birmingham.
Rev. THOMAS F. NEWMAN	Shortwood.
THOMAS PEWTRESS, Esq.	London.
Rev. WILLIAM ROBINSON	Cambridge.
Rev. JOSHUA RUSSELL	Greenwich.
Rev. ISRAEL M. SOULE	Battersea.
Rev. EDWARD STEANE, D.D.	Camberwell.
GEORGE STEVENSON, Esq.	Blackheath.
Rev. CHARLES STOVEL	London.
Rev. F. TUCKER, B.A.	Manchester.
J. WARMINGTON, Esq.	Lee.
W. H. WATSON, Esq.	London.

The Annual Sermons of the Society were preached on the following day : the morning sermon by the Rev. JAS. HILL of Clapham, from the words of the evangelist Matthew, chapter ix. 36—38 ; and that in the evening by

by the Rev. W. LANDELS of Birmingham, from the prophecies of Jeremiah, chapter xiv. 8. The collections were considerably in advance of the previous year.

ANNUAL MEETING.—THURSDAY, APRIL 28.

THIS meeting was held in Exeter Hall, on Thursday, the 28th instant, the attendance being unusually large, so as fully to occupy the seats.

The Chair was occupied by WILLIAM BRODIE GURNEY, Esq., the senior Treasurer.

The proceedings were commenced by singing the sixty-third hymn, first book (Dr. Watts's). After which the Rev. EDWARD WHITE offered prayer.

The CHAIRMAN then addressed the meeting as follows :—

MY DEAR CHRISTIAN FRIENDS,—By the kind providence of God we are permitted to hold another anniversary of this society. No longer, as some of us recollect it, a new society, but one which has attained an age greater than that of the majority of those present ; a society commenced in faith, on very slender resources, and which has, on many occasions, called forth the exercise of faith. But the smallest of seeds has become a mighty tree. Without ever possessing any funded property, except for special objects, it has gradually extended its missions ; those to whom its management was confided, trusting that, while they were doing the Lord's work, he to whom belong the silver and the gold, would so influence the hearts of those who were his stewards, that the means would be supplied them. That if it were made to appear that the Holy Spirit was blessing the labours of our missionaries, and souls were converted, those who feel the love of the Saviour shed abroad in their hearts, would rejoice in aiding the cause by their contributions, by their prayers ; and, if they were not themselves qualified for the work, by consecrating their sons and their daughters to the service of the Lord among the heathen.

We all feel it refreshing and profitable to listen year after year to the recitals of the progress of missionary work, a work commenced by the Saviour himself, and who, as he ascended to heaven, commissioned his disciples to go into all the world and to preach

the gospel to every creature, assuring those who engaged in the blessed work, that he was with them always, even unto the end of the world. In this confidence, our missionaries have gone forth, supported and animated by the sure word of prophecy, that all the kingdoms of the world will become the kingdom of our God and of his Christ. And, oh, what a glorious meeting will that be, when the heralds of the Cross shall, as it were, lay down their commission with the report that the whole world is converted unto God ! But ah ! when shall that day be ? Certainly not until the prayers of the people of God are more fervent, and their exertions partake more of the character of self-denial. You will learn from the report, that the Society is taking measures to strengthen its stations in the East Indies, at some of which our missionaries, through advanced age and the effects of climate, are becoming incapacitated for active exertion, and, also, to form new stations, where the distance between station and station is great, where there are no missionaries of any Society, and where millions are perishing in heathen darkness. The late John Foster once remarked, that the Christian cause is like the banyan tree,—where it is planted, it naturally spreads. Each station we plant extends its growth and its influence, perhaps for a time, imperfectly ; and we wish that our trees should, at all events, be within some few hundred miles, so that, each spreading, they might soon meet, and the whole land become like a field which the Lord hath planted. Some one may ask,—But have you funds enabling you to carry out this extension ? You will learn from the report, that we have not ; but that we look with confidence to the friends of missions for them ; and I am sure you will not consider us presumptuous, when you shall have heard what God has enabled this Society to do in times past. You are aware that the motto of our Society is—“Expect great things from God : attempt great things for God ;” and we have generally found that, when we attempted most for God, the interpositions of his providence were the most strikingly manifested. At times, the faith of the Committee has been severely tried ; and when they have almost despaired, deliverance has been vouchsafed in a mode and

to an extent very little anticipated, even by those who were most sanguine. I have been a member of the Committee of the Society four-and-thirty years, and treasurer eighteen years; the last seven in connexion with my highly-esteemed colleague; and while I have been called to rejoice in its extension, I have not been a stranger to its anxieties: and if you will permit me, I will take this opportunity, in a sort of taking-leave speech of an old servant, of telling you, by way of encouragement, what I have witnessed. Not to refer, with particularity, to the subscription made to repair the losses by the printing-office at Serampore being accidentally burnt down, now above forty years ago, permit me to allude to the year 1829. The income of the Society at that time was only about £10,000 per annum; and we had a debt of between three and four thousands; bills were drawn and were accepted, and there appeared no means of meeting them except by borrowing; but without the prospect of being able to repay. The annual meeting came round. The necessity of the case was presented, contributions from £500 downwards poured in, and, in two hours, the debt was extinguished; and I see in the next year's cash account, "Extra subscriptions, £4,798 6s. 4d." Within three years from this time, the insurrection, as it was called, took place in Jamaica, and our chapels were destroyed by the lawless violence—not of the coloured people, not of an ordinary mob, but—of the planters, some of whom were magistrates. The Government was appealed to, and, feeling that they were responsible for the peace not having been preserved, they consented to give us £5,600 at once, and to propose to Parliament a further grant of £6000, if we would meet it by an equal sum. This offer was accepted on the day before the annual meeting of the Society. We announced it: £2000 was immediately contributed on the platform, and cards were issued, to be returned in two months; and I shall never forget the meeting at which they were returned. Fears, ah, great fears, had been entertained, that we might lose the grant, by falling short of the £6,000; but the cards came in so thickly, and so heavily laden, that the ante-room looked like a banking-shop, with six desks and six clerks entering their accounts, and others receiving the money; and, instead of £6,000, the sum raised was £14,000! It is due to the members of other denominations to state, that we were very liberally assisted by many not belonging to our denomination. In three or four years afterwards, our late dear friend, William Pearce, took the opportunity of his visit to this country, in impaired health, to plead for the sending out ten additional missionaries, at an expense of £4,000. Many of our friends feared, that, by calling for this extra subscription, the general funds of the Society would be diminished; but the

whole amount was raised, and the following year the general income of the Society was increased by £3,000. In the year 1841, the year of Jubilee commenced. I will not enter into a detail upon that. It is sufficient to say, that it was a year of great excitement and great exertion. Its operations were conducted by our friend the Rev. Joshua Russell, as Jubilee Secretary, and the amount raised was £33,000,—the only instance, I believe, in which a society has raised, by jubilee contributions, an amount equal to a year and a half's income. I merely mention these facts as tending to encourage us to believe that, if we can show that the measure proposed is calculated to promote the Redeemer's cause, which I leave to be shown by the excellent friends around me, the necessary funds will be provided. You will hear that we require a certain sum for outfit, and that we shall require also a considerable increase in the amount of annual subscriptions, in order that we may not have continually to present a debt. We feel assured that each who is put in trust of the gospel, will feel it his duty to fulfil that trust. If the Saviour's love has a constraining influence on his heart, he will feel giving to be a privilege; and I had rather enforce the matter on the ground of privilege. One who was eminent for works of piety and benevolence, the late excellent John Wesley, once remarked, that when he was requested to perform anything as matter of duty, he felt cold and unmoved; but that, when he was urged to it by motives of love to Christ and to his people, he went to his work with cheerfulness, and performed it with alacrity.

The Report, a copy of which appeared in our last, was then read by the Rev. FREDERICK TRESTRAIL, and the cash account by SAMUEL MORTON PETO, Esq., M.P.

The Rev. GEORGE PEARCE: Dear Sir, and Christian friends,—I feel thankful for the opportunity which has been so kindly afforded me of saying a few words in behalf of our mission in India, on the present interesting occasion. As a returned and disabled missionary, I may compare myself to a soldier who has been wounded on the field of battle, and who has crept or been carried out of the conflict; but at the same time, it is some satisfaction to me that I am able to give some account of how the battle is going on, and to encourage the forwarding of new levies to carry on the warfare. In thinking of India, dear friends, a crowd of topics come into my mind, each of which would furnish an interesting subject of address. I might tell you with affecting evidence of the need which India has of the Gospel; I might tell you how Providence in a wonderful way is opening that great country to the messengers of salvation; I might tell you how great changes, political, social, and moral, are now taking place—how our own countrymen in that land, who were once hostile to missionary

efforts, are now turning in their favour; I might speak of the debasing and cruel rites of Hindooism which are now gradually being abolished; I might also tell you how missionaries are rushing into that country—for within the last twenty years the number of labourers there has trebled; but I will not undertake so wide a range—I will not direct your attention to so general a subject, but rather confine myself especially to the present crisis of the affairs of our own mission. My dear friends, I do not wish to make you sad, or if I do it is only that I may make you glad hereafter; but I feel I should not be doing justice to the cause in which I have been engaged, if I did not confess, that when I left India I left it with great sadness of heart, not on my own account, but on account of the state of the mission there. I left my brethren there few in number, weak in bodily strength, overburdened with labour, and greatly depressed in spirit. We felt there, that we had not been sustained as we ought to have been, and as the work demanded. During the time of my sojourn in India, no less than six stations had been abandoned, or become vacated; and those important stations, and, at the present time, some of our most important stations in India are suspended, as it were, by the thread of single lives. Most of our missionary brethren there are far advanced in age; we have heard of the removal of one of them since I left that sphere of labour, and the Report also tells us of the removal of three of their wives, aged women, the husbands of whom are far advanced in life. It is these things that make us sad. Our hopes, it is true, received some revival when the dear brethren of the deputation, Russell and Leechman, visited us. When they left us, we followed them with our desires and with our hopes; but, then again, there came a blank; we did not hear, up to the time that I left, anything very substantial to encourage us. On my arrival in England, in December last, I was greeted with the intelligence of the project which has been put forth by the Secretaries and the Committee, to send twenty missionaries to India. I have been very narrowly watching the progress of that measure, and I am sorry to say that my sadness is not quite gone. When I was at the Committee meeting last week, I saw chalked up on the board, the report of the income of the Society for the last year, and I found that it was something less than that for the year before. Now, this did not look very favourable to the sending of twenty missionaries to India. Four months have passed away, since the measure has been proposed to the church; and we have heard in the Report this morning, of one name only that has been accepted, and I do not know that others have offered themselves for this work. Now, my dear friends, it occurs to me to ask this question,

Have you lost your confidence in the mission in India? Is the missionary spirit on the decline among you? We have, for years past, been calling earnestly and loudly for assistance, but hitherto it has not been rendered. Well, permit me to say, by way of stirring you up additionally on this occasion, that one of the principles of my missionary life has been this—that labour is success. If I did not feel this, I would not think of going back again to India. My faith rests on the declaration of Him who commands us to go and preach the gospel to every creature. By his servant he says:—“Be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord.” My dear friends, can it be possible, that the labours of such men as Carey and his beloved colleagues, such men as Yates and William Pearce, and others now living that I might mention, should be in vain, or that no glorious result should come from them? Can it be possible, viewing it in the light of Scripture, that the prayers of Fuller, and of Sutcliffe, and of Ryland, and of the founders of the mission, and of thousands of God’s dear people in this land, will not be heard? Can it be possible, that the free-will offerings of such men as Wilson and Gutteridge, of our dear friends on the platform, and of many throughout our land who have offered even their widows’ mites, should not be accepted of the Lord? When I was in this country, some years ago, an incident happened which greatly encouraged me. I was led to visit a poor widow who was a cripple. I was introduced to her as a missionary. Her face brightened up at my presence, and we talked a little while together. When I was about to take my leave, she said, “Stop, sir,” and, going upon her crutches, she ascended, with some difficulty, a ladder into an upper chamber, and after a little while she came down again, and came up to me as well as she could, and put into my hand a piece of paper, in which was a piece of coin—a shilling—and she said, “Sir, I have been laying this up for a long time past, a farthing and a halfpenny at a time, that I might give it to the mission.” That little incident has strengthened me in my labours in far distant India. I am sure that God will not refuse the offerings of his people. But, my dear friends, we have had success, and I may say great success. We have had success as it respects converts. Some people think that our converts in India are few. Few and many are comparative terms. To my apprehension this is a large assembly; here are many people. Now, I think, if we could collect together all our people from India, and present them in Exeter Hall, they would fill it to overflowing. I think converts sufficient to fill Exeter Hall cannot be said to be few in number. And these converts are fast increasing in number.

Some time ago, I was appointed by the Missionary Conference in Calcutta to endeavour to ascertain the extent of conversions through the country. This cost me some labour, but I accomplished it. I will not tell you what the number was, but I will tell you something about the rate of progress; perhaps you have heard it before, but I think it will do you good to hear it again. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were 27 converts; in the second ten years, 161; in the third ten years, 403; in the fourth ten years, 675; in the fifth ten years, 1,045; and in the three years after, 819; giving a ratio, for the whole period of ten years, of 2,500. This is the rate at which our disciples in India are increasing now. One or two things occur to my mind in regard to this subject. Some twenty years ago, I visited a place called Lakhyantipore. I found there only one or two families that had embraced the gospel; but, about two months ago, I received a letter giving an account of an association of Christians held there; there were 500 persons present,—those 500 persons were the increase, I may say, of the one or two families to which I have alluded. Some six or seven years ago, there was an old man, a Mohunta Gooroo, as we call them in that country, who obtained a tract from some one, and, after reading it his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the missionary, and brought him into that district; and last year there was an association of Christian churches there, and a chapel holding about 600 persons was really crowded with the people who had embraced the gospel in consequence of the tract which that old man had received. While I am speaking about tracts, I would just go back again to the association of Lakhyantipore. Some years ago, it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found a tract; it was not one of the Calcutta tracts—it was a tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that tract was the instrument, in the hands of God, of the formation of the churches which now exist in that part of the country. But I would say a word with respect to the character of these conversions,—for, after all, that is of great importance. Now as far as I know, the members of the church there,—and I have a pretty extensive acquaintance with them, for my life has been spent chiefly among native Christians,—I can say of them, in all sincerity, that they are our “hope and joy and crown of rejoicing.” I can say of

them, as far as it is possible to judge, that they have been washed, and sanctified, and justified, even as by the Spirit of the Lord. My dear friends, I do not wish to throw in among you the apple of discord, but I say, that in India we are Particular Baptists. I do not speak in regard to doctrine, but in regard to discipline. We are, I say, very particular in receiving members into our churches. And we are not only Particular Baptists, but we are Strict Baptists—not in respect to communion, but we are so strict, that, whenever any of our people break the law of the Ten Commandments, we put them out of the church. Now, what is our present position in India, and what are our prospects and encouragements to future labour? I say in one word, that we have attained a vantage ground in India such as we never had before; that weak as our strength is, we have greater encouragements from the result of the missionaries' labours to endeavour to propagate the gospel than we have ever previously been permitted to witness. I must allude to our translations for one moment. God has given to this denomination the honour of having imparted an impetus in respect to the translation of the Scriptures. I will refer to only two languages. The Bengali Bible, for instance, has been so far completed, in the various revisions it has undergone, that it has not only acceptable to us, but generally acceptable to the various denominations in Bengal; and as the commonly received version, that of King James, as it is called, is now used by all denominations, so it is my humble opinion, that the Bengali version which my brethren have been enabled to execute will, for many years to come, be the version used throughout Bengal by missionaries of all denominations. There have not been so many revisions that I am aware of, but there has been quite as much time spent in the preparation of this version,—and I am sure immense care and labour have been bestowed upon it,—as in the preparation of the English Bible which we now circulate. Thirty years of Dr. Carey, and thirty years more of Yates and Wenger, have been expended on this one volume. I am persuaded also, and I have no hesitation in hazarding the opinion, that if any other version sets aside our version in the Bengali language, it will not come from European missionaries, but from native Christians. Then look at our mission press—a press which employs some hundred hands in the preparation of the Scriptures, and of Christian tracts. That press has sent forth no less than 600,000 volumes of the Scriptures, or parts of the Scriptures, since it was established, and there is no diminution in its issues. One of the excellent results of the visit of our dear brethren of the deputation to India, was, that the Serampore College has at last been brought into intimate con-

nexion with this Society. I learn from the *Missionary Herald*, that a very great deal of interest is felt in this country with respect to the employment of native agency. Native agency has been employed all along, to as great an extent, I may say, as it was possible for us to avail ourselves of it. Perhaps there may be some little mistake on this subject in the minds of persons in this country; but I would say, that if a searching inquiry were made among the members of our churches in India, I think many individuals might be found who, for native talent, for Christian character and standing in the churches, might be brought from their obscurity. I am not aware, that any arrangements are made at Serampore for the training of native ministers, but I trust there will be; for I am confident that they might now be found. We have learned experience from the past. Now, to me, experience is of great value in regard to missionary enterprise. Just before I left Calcutta, this subject was discussed in a missionary conference, which is a meeting of missionaries of all denominations in that city. "What are the maxims which the history of fifty years teaches missionaries in regard to their work?" Now, one of the things which we learn from it is, that we should not have individual missionaries at single stations. We have forgotten, in the course of our work, the example of our Lord, in sending out his disciples two and two. If there had been at our stations two or three missionaries, why, we should not have had to lament so many abandoned, so many vacated. I know churches in India which I may compare to cups. You are aware that, when a cup is filled with water, if you pour any more into it, it will run over—it will not hold any more. So with these churches. Such are the circumstances of India, that a missionary may be so placed as to receive a certain number of converts, and if he receive more than that number he cannot contain them; the water flows over, and they go to other denominations where they can be cared for. It is important that you should know as much as possible about our native ministry. Of late a good deal has been said and written about native pastors. I am not going to enter into that subject, but I wish to say this, that before we can make use of native pastors very efficiently, our people must be able to contribute to support them, and there must be the disposition to support them as well as the ability. Such has been the state of things in India, that really the people have not, till a very recent period, done much; and I fear that they were not able to do much for the support of the gospel. Now we have come to a position in which there seems to be a turn for the better, and our people are beginning to contribute. Their contributions, indeed, are small, but still I think they are in proportion

to their ability. At Barisal, when I was in association there, they came forward at the close of the meeting, and voluntarily laid upon the table twenty-two rupees, which was a very nice beginning, particularly as these people are so poor, that they think six shillings a month, if they can get it regularly, quite a fortune; but these same people, only two or three months ago, had subscribed as much as 240 rupees for the purchase of rice, to lay up against the time of scarcity. In a letter which I have just received, I learn that the people also subscribed 100 rupees to entertain their brethren. Never mind what the money is given for, if they only learn to give, they will give it, in time, for more immediate objects. That same people, only a few years ago, gave 100 rupees towards the erection of their chapel. The people at Khari gave sixty rupees towards the erection of a superior chapel. And thus we have begun to obtain from them contributions in favour of the gospel. But only one word, and that is on the field. In Bengal there is a field which invites and claims your labour. It is a vast field: it contains, at least, eighteen or twenty millions of people. It is a field which has been occupied only in its principal positions by our own brethren; and it seems to be left, in the providence of God, to the Baptist Missionary Society to occupy it. The people are in a great measure prepared for the gospel; it is the field, in the centre of which we have Jessore, with its numerous Christian population; Barisal, and other places. I trust my dear brethren of the Committee will give their special attention to the occupation of that field, in which I hope for great success.

The Rev. Dr. Hoby: It must needs be regarded as an honour to be permitted to take part in anything relating to a movement like that with which you have already been familiarised. I feel it especially to be so, having in recollection our former effort to supply ten missionaries to British India, at the time when our beloved brother—name-sake to our beloved friend, who has just spoken—Mr. William Pearce, of Calcutta—was in this country. The success of that experiment, I think, should inspire more than hope; confidence should arise from it, in reference to our present project. I look upon these extraordinary efforts, not as spasmodic attempts of very questionable propriety, but as when we stand upon the shores of our country and watch the rising tide, it is not every wave which overlaps and passes beyond the preceding one, as there is always an apparently receding wave with a rising tide; and yet we sometimes watch and attempt to ascertain whether it is periodical or not every third, or fourth, or seventh wave that rolls in far beyond those that have preceded it,—so these extra efforts, as we call them, appear to me to denote most une-

quivocally the rising tide, which by and by shall flow over all those regions which now are so partially occupied by our missionaries. You have gathered already that it is not intended to move and second the adoption of the Report or other resolutions, but there is prescribed to us something definite to guide our address in occupying a short portion of your time. It is, however, somewhat out of harmony with a missionary meeting to feel one's self restricted and abridged within narrow limits. Believing, as our treasurer in the chair has stated, that the field is the world, and that Christ's was a prophetic prayer when he taught us to supplicate, "Let thy kingdom come, thy will be done on earth as it is done in heaven," and that it was a prophetic injunction when he commanded his disciples to pray the Lord of the harvest to send forth more labourers into his harvest, we feel assured that he who gave the command, and who taught the prayer, intended its accomplishment, and is hastening on in the course of his providence, to the completion of those his eternal designs; and so we would fain expatiate upon the wide world, as the missionary field; but it is not permitted to us now to go to our western fields, and notice Hayti, Trinidad, or the Bahamas, nor to cross the Atlantic, and there advert to our stations upon the continent of Africa, or upon the island near to it; we must pass by our European mission in Brittany, and also overlook, for the moment, our God-honoured labourers and labours in Ceylon. It is for me to conduct your thoughts and to fix your attention, for a moment, on India; but yet it is not to take a widely extended view, from Cape Cormorin to the Himalaya mountains, from the Indus in the west, to the Brahmapootra in the east, and to speak of the fifty millions of our fellow subjects, all sunk in Mohammedan and idolatrous superstition; our attention is to be much more restricted. You have heard repeatedly of Bengal; and yet Bengal, as a province, is very large. Using round numbers, for the sake of brevity, you may think of 400 miles square, and forty millions of inhabitants. And we are not to expatiate over the wide extent even of Bengal, but we are now to direct our thoughts to that part of Bengal which has been designated Proper, and also to those stations which have been occupied in what are called the North-western provinces. Here, as has been announced to you, it is the design of the Committee to attempt an extension and a concentration of your missionary stations. Without attempting to speak geographically correct, as to the boundaries of Bengal Proper, perhaps, I might be allowed to call your attention to your own missionary stations, observing some other geographical boundary. You are aware that the river Ganges is the grand and magnificent drain of that vast plain of which we have already spoken, and you

know it rolls its tide of waters into the Gulf of Bengal, through many mouths; and the principal of these mouths is that on the east, which bears the name Ganges, and that on the west, which bears the name Hooghly. Now, here is something distinct to our apprehension; and we may think of this Delta, or triangle, formed by the ocean, the shores of the Bay of Bengal, and those two branches of the river, the Hooghly and the Ganges, and then you must allow me some extended margin to bring in Chittagong and Barisal, and we must include Dacca, which lies midway between the Burhampooter and the Ganges, not far from either stream; and we might go further north, to Dinagepore, also between the two streams, which are there further apart, and which is, therefore, more distant from either of the rivers; and then upon the west we must bring in Suri; and we have in that geographical limit one of our beautiful constellations, if I might so call them—the numerous stations and churches which have been so much honoured of God in planting every one a lamp or candlestick—every pastor or minister a star in the hand of the Saviour, and all shining to fling their radiance, so bright and beautiful, along the dark, dead ashes that are around them, where all is gloom, and superstition, and idolatry, and where the myriads are perishing without the knowledge of salvation. And then, if we go a little north, we have another, (may I call it another constellation?) a numerous collection of churches and of stations, which, perhaps, it is not needful to enumerate; and this may constitute our north-western constellation of churches, stations, and missionaries. We have now been in existence as a missionary body—a Society devoted to this great work, for more than sixty years. That is the term allotted by God to two generations of mankind, who pass off the stage of this world every thirty years. We may think, then, of the number of immortal beings who have passed away to appear before the throne of God during that period. Whilst these two generations have been melting away unto death, it is to be supposed that, from missionary operations like ours, there must have been some specific results. And so it may be said that we are supplied with statistics beyond anything perhaps which has ever been attempted in the history of missions; and our Secretaries, as if mindful of the statistical and geographical origin of our operations, have furnished us, as surely no secretary before has ever attempted to do, with information which, if it does not make you wiser, geographically and statistically, if that is possible, it will be your fault and not theirs. When I speak of the foundation and commencement of missionary operations, I am carried back to the town of Molton, in Northamptonshire, and reminded of the period when our Carey, having forsaken

the gentle craft of shoemaking, betook himself to the teaching of a few farmers' boys, to supplement his miserable salary; and there it was that he pasted his brown sheets of paper together, and scored upon them, as well as he was able, the boundaries of eastern nations, and inscribed upon each country the multitude of its inhabitants, the superstitions and idolatries that there ruled over the minds of men, and so warmed his own heart and expanded his own large soul to embrace those regions, and take possession of them in the name of the Lord, by determining on the formation of something like our organization. Why, it seems as if the Secretaries had caught the spirit of Carey in that respect, and, as he instructed those that stood around him, so we learn of our brethren where our missionaries are, what they are doing, among what masses of persons they are labouring, and what is the religious and moral condition of those myriads who are passing into the eternal world. Now, we have it stated to us, as the result of missions in India, that there are 22 missionary Societies, who employ 443 missionaries, of whom 48 are ordained natives, with 698 native catechists and agents, residing at 313 missionary stations, who have formed 331 native churches, with 18,410 communicants, and 112,191 supposed native Christians. I shall not trouble you with further enumeration of these details; but if you would try yourselves, Christian friends, to assign to British India that proportion which belongs to it, and then look at the printed statements of our own missionary stations, our missionaries, the churches, and the communicants, I think that you would feel that, personifying our Society, and speaking in its name, I might quote the words, which the ancient Latin poet put into the lips of the Trojan hero, when about to relate the sorrows and the toils of his countrymen, and I might say, in the name of our Society, "*Quorum pars magna fui.*" A large proportion of it belongs to our Society. It has formed a very large proportion of the missionary operations which have been carried on in Bengal. I fancy I hear the whisper: "Let another man praise thee, and not thine own lips." Ah! Mr. Chairman and Christian friends, I am not complimenting you; we are not assembled to compliment one another; and I know that brethren of other Christian denominations will readily admit how great an honour our divine Lord and Master has put upon us. For all the illuminations, we pay our homage to the Father of lights, and for all the conversions, and all the sanctification of the saints of which we have heard, we adore and magnify the Holy Ghost, the Spirit of all grace. We are not now assembled to give you any promises, that, if you supply the money and the men, we will convert the heathen. No such thing is in the minds of your Secretaries, no such thing is in

the minds of the Committee, and surely not in the minds of our missionary brethren; and we ought to have it deeply impressed upon our hearts, that, as at that period when Europe first called out to Asia for help, as recorded in the sixteenth chapter of the Acts of the Apostles, it was after there had been a signal display of the sovereignty of our divine Lord, and his servants had essayed to go in one direction and another, and the Spirit prevented them, and then the vision was sent of the man of Macedonia, saying, "Come over and help us," that, as Europe was to be assisted in the first instance by agencies that had been previously employed in Asia, so now that Asia calls out to Europe, and we look over yonder, and know that we have the commission to convey the Gospel there, we desire to be equally dependent, yea, more dependent, I was ready to exclaim, upon the vitalizing power of the Spirit of God, for all our success, than they were, even in the commencement of the work. But I am mindful of the flight of time, and would be also mindful that I have entrusted to me a specific business, to which we must now adjust ourselves for a moment or two; and then those esteemed brethren whose names have been announced, will take up what I might almost call the thread of the discourse, and still further impress upon your minds the work which we are now contemplating. You have heard from our brother Pearce of the state of things, exactly what it was when William Pearce reached home. The men abroad were few; they were faint, they were feeble; growing age, bodily afflictions, and wearing toil, had exhausted their energies, and rendered it imperative, if our stations were not to be abandoned, that their little bands should be recruited. Our Secretaries, and mainly at their suggestion, our Committee, are now desirous of, and determined to send twenty missionaries, in dependence upon that God whose is the silver and the gold, and who always has had, and always will have agents to carry on his cause. Calcutta requires three more missionaries, in order to recruit the feebleness of the brethren that are there. Where only one missionary brother is labouring, it is proposed to add a second, that our brethren may labour in the work two and two. That will require one for Chittagong, which I have mentioned, far in the east, and across the Bay of Bengal; it will require one in Dacca, one in Dinagore, and one in Suri, all outside of this circle or triangle, and one at Jessore, in the very centre of the Delta. And then it is proposed that there shall be three new stations formed, each on the banks of the Ganges. That is supposed to complete what is immediately required in that southern constellation of which I have spoken. Then, in the north-western provinces, it is proposed to restore Patna, by two missionaries, to send two mis-

sionaries to Agra, two to Delhi, one to Cawnpore, and one to Muttra; so that will absorb more than the twenty, for, as I enumerated them, they amount to twenty-one or twenty-two missionaries. You have heard the computation of the cost, and the question simply is, how far we are prepared, in our measure and proportion, as God shall enable us, to supply the requisite funds. Why, he is worthy for whom we propose to labour. If he gathered about his godhead the elements of our humanity, and in suffering humanity died upon the cross for our redemption; if he hath bought us and all that we are and have, with his precious blood, is it too much to offer to him a sacrifice of this description? You have heard how the people are prepared to receive the message, and how governments are undergoing a change. When we think of the altered state of things as it respects the government abroad—all the powers which were opponent in the outset of our mission appearing to combine in its support,—and here at home, in the very House of Peers, we hear sentiments advanced in reference to the alterations which are imperative at Leadenhall Street, which at one time were scarcely dared to be whispered in any influential society; so that we must needs suppose the hand of God is in it; and as he is opening our way, and facilitating the approach of his servants to all these dark regions of the earth, we, brethren, would prepare ourselves, not only to offer the supplication commended to us with such beautiful and simple eloquence yesterday morning, but to act in harmony with the prayer, looking out for our brethren who will undertake the labour, and supporting them in their work. Who can tell but that these men who shall now go forth into what was the cradle of idolatry, will witness a well-fought battle, and the overthrow of the entire system, which, if it be overthrown in Bengal, we are ready to say will not hold its place in any portion of the habitable globe; but every where the heathen will come and say: "Have not our fathers inherited lies and vanity, and that wherein there was no profit?" "Unto him who hath redeemed us every knee shall bow, and every tongue confess."

MR. ALDERMAN WIRE. When your excellent missionary who addressed you first sat down, I began to consider what were the signs of discouragement which had made him sad, for after I had heard his speech, I thought, that instead of making you sad, he was accomplishing the other part of his declaration, that he would make you glad. Everything that he said was a word of encouragement, and every statement that he made was an argument in favour of the proposition which is before this meeting—of sending an increased number of missionaries to India, and especially to the province of Bengal. But if we look at the whole question

as it appears before us, we shall say that the resolution of the Committee, though a wise resolution, taken after much prayer and much consideration, falls very far below the necessities of the case. Twenty more missionaries for India! What is India? A vast continent containing many nations, containing a population, as some say, of one hundred and thirty millions, and as some others say of nearly two hundred millions of human beings, a large proportion of whom are our fellow-subjects, and the majority of whom are sunk in ignorance and in spiritual destitution. Looking at the whole question, we find that during the last fifty years the number of missionaries that have been employed, and that are now employed by the twenty-two societies who have missions in that country, that for a hundred and thirty millions of people we have only 413 missionaries, members these of every denomination, a fact which will at once obviate all the necessity of argument, to show you the propriety of the resolution which the Committee have adopted; because if there are but 413 missionaries throughout the vast continent of India, and if the population be, at the smallest computation, a hundred and thirty millions, you will easily be able, when you go home, to try the figures, and you will come to the conclusion, that instead of twenty, if it were possible, you ought to send out a thousand missionaries to India. And even when you had done that, you would not have accomplished half the work, because a thousand missionaries to a hundred and thirty millions is but a poor supply of the messengers of the gospel to the heathen world. The history of the Baptist Mission is a history full of wonders,—I might almost say, that the age of miracles has not passed. When I look over what has been done within about fifty-three years, this Society has done more than all other societies put together; looking at its number, and the amount of good it has accomplished, in the way of translations, and conversions, and spreading the gospel amidst obstacles and difficulties, innumerable and apparently insurmountable. God has evidently blessed the labours of the Committee at home, and of the missionaries abroad, and has paved the way for the occupation of the entire continent of India by the missionaries of Christianity. My reverend friend who has just sat down, adverted to the origin of the Society, and spoke of the venerated name of Carey; but look at the circumstances under which he went forth. Even when they had determined to send him forth, when he used the expression familiar to every one of you who know his history: "I will go down into the pit; who will hold the ropes?" He had faith, and there were men strong enough, and with faith enough, who held the ropes; and he went, and he sustained himself, and laid the foundation for all the Chris-

tian missions in British India. And when I look at the small demand which the Committee make, I feel that the resolution will be supported. Your excellent chairman has referred to three occasions in which difficulties have been overcome by the zeal and liberality of the denomination to which you belong; and surely now that you have heard of the necessities of the present case, you will not be backward in doing that which is required of you. But will you permit me to say a word or two upon some of the expressions which have fallen from those who have preceded me? When your Committee talk of raising a fund to send men forth, I would point to another mission, and to another field, and to another district, and ask, cannot the missionaries in India, amidst their converts and the members of their churches, find men who should be equipped and ordained, and sent forth among the natives, to preach "the unsearchable riches of Christ?" For I have long entertained the opinion, that if the world is to be converted to God, and if the abundance of the East is to be given to him, it is not to be by European agency alone, but by the raising up of properly qualified teachers from the different churches which are the fruits of missionary labours. England as the parent should go forth with her sons, equipped ready for the field; they should be, as it were, the bishops and the superintendents of the different stations; but it should be their object to seek out the men who have been born and bred among the natives, inured to the climate, who know the language, and the customs, and superstitions of the inhabitants. If there were now twenty men ready for the work, I would still press upon the Committee the necessity of multiplying these twenty men a hundred fold by native agency. It was well observed by Dr. Hoby, that the time seems favourable for the extension of missionary operations throughout the world. Was there ever such a period in the history of the world as is now presented, when nearly all the nations of the world are at peace; when science has, as it were, annihilated the distance between the east and the west, the north and the south; when India is brought within so many days of communication, that you may sustain your brethren, and visit them, and encourage them, and cheer them? And now there is such a vast change in India itself, as seems to invite, nay, to compel, the attention of Christian Britain to its claims. Instead of our government being half infidel; instead of the men in Leadenhall Street and at the seat of government hesitating, and turning out the missionaries; instead of their saying, as they formerly did, that the moment Christianity entered India the government of this country would cease, and be crumbled to dust, they have learned the lesson, by the finger of God writing it on the annals of the country, that

Christianity is the very means by which the government of England in India will be consolidated and preserved. So far, therefore, as the government of this country and the government of the East India Company are concerned, there are men to be found at home, and men in high stations abroad, that look upon the missionary labours, not only with a permissive, but with an encouraging aspect, and who are ready, upon almost all occasions, to do what they can to promote the success of Christian missions. But I will say a word as to the future government of India. If it is to be Christian, all the customs which restrain native freedom and industry must be abolished; we must give to it the laws and privileges of this great country, and Christian missionaries must go forth under other auspices, and have far more protection than they have yet obtained from the government of this country. I want to see an entire severance of the government of India from all idolatrous rites and ceremonies; and I hope this question will be decided the moment the Indian measure comes before the House of Commons. But need I again speak of the necessity of this movement? Does any one doubt it? Twenty missionaries for the province of Bengal! What is the state of the province? There are, according to the statement you have just heard, forty millions of inhabitants in that province. There are large cities, some with ten, some with twenty, some with thirty thousand inhabitants, who have never seen the face of a missionary—never heard the sweet tidings of a Saviour's love; and yet they are within fifty miles of the metropolitan city of India! Shall such a state of things exist, while the vast population of this country remains uninterested and uninformed of the necessity? Let us retire from the meeting with this feeling, that what we can do by money, by personal influence, by prayer, and by the exercise of faith, for the accomplishment of this mighty business, shall be done,—depending not merely upon the silver and the gold, and the men, but upon Him who has said that he will give success proportioned to the faith and love embarked in the work. Oh, then, sir, if we Christianize India,—and I trust even some of the present generation may live to see, that through the length and breadth of that vast country every idol has been abolished, and every place dedicated to idolatrous rites shall be purged and turned into a Christian temple,—how much shall we then have done to Christianize the world! From India the word of God will sound forth, and that country will send out its missionaries to the parts adjacent, till the entire world shall be filled with the servants of Him, whose duty, and privilege, and honour it is to preach the gospel of Jesus Christ to every creature, in every land, and of every tongue,

until the temple of this universe shall become vocal in his praise; and then shall come to pass the prophetic prayer, and his will shall be done on earth even as it is done in heaven.

The CHAIRMAN begged to assure the meeting that the subject of native agency to which reference had been made, had engaged the anxious attention of the Committee, and that means were taken to render it effective, while at the same time the twenty missionaries proposed to be sent out would find full employment.

The Rev. T. MANNING of Frome, who had engaged to address the meeting, requested to be excused in order that Dr. Duff's address might not be circumscribed.

THE REV. DR. DUFF :—I cannot refrain from expressing my admiration of the zeal manifested by the last speaker. For a layman, and an alderman of the city of London, to plead the cause of missions in such a manner is surely almost a new thing under the sun. I would at the same time beg leave to remark that something of what he has indicated as intensely desirable has already, to a large extent, been achieved; and I am sure that his benevolent heart will rejoice to learn that what he has said about the government—though formerly true—does not altogether apply to their present conduct. It was most true indeed, unhappily, when Carey first went out on his benevolent and holy mission; but one must in all truth and honesty say, that many of the evils which then existed have been wholly, or in part, removed. Within the last forty years the predominant spirit of the government of India has been progressively improving. I felt compelled to say this much, because I could not sit here this day and be a party to any statement in connection with this subject which would have the effect of saying to the whole world that we are now in the condition in India that we were forty years ago. We must confess that in former years the government not only had no Christianity, but apparently no religion at all. If time permitted I could show that sixty years ago the government of India was Hindooized and Mahomedanized out and out in their whole spirit, principles, and conduct. I, therefore, assent to all that is said with regard to the past. The mistaken policy of those men was to teach the Koran which vilifies the name of the Saviour, and pantheism which cuts up conscience by the roots. Colleges were set up and munificently supported for teaching both these systems. But it would not be true to say without qualification that this is the fact now; yet it cannot be denied, though a vast improvement has taken place, that something of this kind is still done. While I am upon this matter, let me refer for a moment, by way of illustration, to the connection of the government of India with

idolatry. It was impiously monstrous; but that to a large extent must be put with the past too. Gya is the original seat of Buddhism, and has several sacred places to which there annually resort large multitudes of pilgrims. The government thought that they might turn this fact to excellent account for the purposes of revenue; a tax was therefore laid upon all these people; so many rupees for visiting one sacred place, and so many rupees for visiting another; and so on by a progressively ascending scale. From this source the government actually did derive a considerable revenue, for many years. The same system was pursued in many other places. So identified indeed, did the government become with heathenism, that the temples came in many quarters to be spoken of as the established church of the land, and it is a veritable fact that even the language which is used in this country with regard to the Christian churches, and ecclesiastical affairs generally, became very extensively employed in relation to the heathen temples, and the practices of idolatry. In one case I desired to visit a certain temple, for a particular purpose, and on applying to those head natives who I understood had the power of complying with my request, I was told that I must defer my visit till an arrangement had been made for the purpose with the church-wardens; of course these church-wardens were brahmans, the high priests of idolatry. It is a fact that the ecclesiastical nomenclature of England, through the use and application of it by British functionaries, had thus come to be adopted in that connection by the natives of India; and it serves to show to what an extent the government had become associated with the idolatry of the country. I might refer you to a great many things of this sort did time permit of my doing so. But I will leave all these things as belonging pre-eminently to the past. I am bound to say that a vast deal of this abomination is entirely removed and gone, and the practice of taxing the pilgrims to which I just now referred is also at an end. There is in most cases an absolute and complete severance of the government from heathen idolatry. In other cases the severance is almost complete, though not absolutely so. We still have a slight connection with Juggernaut. There is yet a little thread between that system of idolatry and the government, but the great cable is gone, and we are tugging away at that little thread now. Therefore instead of pouring out any indiscriminate invectives against the government as it now exists, let us acknowledge the improvements, the vast improvements which have taken place, and let us go to the government and say, "You have reformed yourselves to such an immense extent, pray do go on and complete it." This is the true Christian way of going about the matter, and it is the only spirit in which

we can expect to prosecute our endeavours with success. I was glad that our chairman solaced the heart of our zealous friend by reminding him that something had been done, and that something was being done, in the way of employing native teachers. It is stated in the paper which I hold in my hand that there are twenty-two societies at work in India, connected with different churches belonging to various denominations, including the church of England, Wesleyans, independents; also Germans and Americans, as well as Scotch and Irish; and I am happy to say that we have also one Welsh mission which has been the means of accomplishing much good. Well then, all these churches together have four hundred missionaries. Of these four hundred there are forty-eight ordained native ministers. There are also seven hundred native catechists; some of these are also well-educated men and fit to be preachers of the gospel, in the highest sense, any day. Of Indian converts there are about eighteen thousand that are communicants. Of these, about two thousand belong to the baptist churches. And there are many other particulars of a highly gratifying character. Still there is a prodigious deal to be done. In fact I always feel that we have scarcely begun yet, compared with what India requires. But we are in favourable circumstances. I should in connection with this subject also, to solace the heart of our zealous friend, state that the British government does fully extend its protection to missionaries. For myself I can say that I have always had all the protection which I needed, and all I wished to have, and I have travelled through large districts of the country where there are no Europeans at all, and where the direct power of the British government does not exist; yet even in those regions I found the prestige of the British name a power manifesting itself under some over-awing influence, and thus, though in the midst of men who some years ago would not have allowed a British army to pass without cutting them into pieces, I found myself, a single solitary man without any weapon of defence, but looking up to the great Father above, with my life as safe in the midst of those people as it is in the heart of the city of London. Speaking then, from experience, I can testify that in every part of India there is the most ample protection and security for the life and property of all the missionaries. I say this, to the praise of Jehovah's grace: it was not so formerly. I remember that that venerable man, Dr. Marshman, and his associates in 1799, were from some cause, mistaken by the Indian authorities for Jesuit missionaries sent as spies by the French. This was at a time when it was feared that the great Napoleon would carry out his designs upon India. These peaceable missionaries were

therefore obliged to take to their heels as fast as they could, and take up their residence in the foreign dependency of Serampore. But these are things that belong to an antediluvian age; the flood has come since and swept them all away. I look with a rejoicing heart upon the present state of things, and thank God for the change. Reform has not only begun, and is progressing in India, but on comparison it will be found that the progress of reform there has actually been as rapid as in these British islands. But I must not forget that I have been requested this day to speak upon the subject of money: I do not much like it, but I suppose it is quite necessary—there is no good work that can be carried on without it. But before I allude to it, I must just say a word upon what has fallen from our friend Mr. Pearce. He has spoken of a portion of Bengal as a salt land, a region of jungles, barrenness, and death. I know what those jungles are; I once got the jungle fever there, from which I never expected to recover, and therefore I have reason to remember it. But the whole of India is not like this. You must not imagine it to be all jungle and tigers. Let me take you for a moment up that mighty valley of the Ganges. You must exert your imagination and look with the eye of your mind upon the scene which I wish you to behold, or you will not realize it. Imagine yourselves, then, standing upon the great plain of the Ganges some miles distant from those northern mountains, some of them thirty thousand feet above the level of the sea, whence the mighty river takes its rise, and look up to them towards the setting sun, and what do you see? You have various ranges rising up one above the other. The lower range corresponds in height to your own much boasted mountains of Wales, Cumberland, or Scotland. The sun is getting towards its setting. When this first, lower range gets shrouded in night you have the higher range, towering up yonder some nine or ten thousand feet, blazing away still in the light of the sun, which by and by in its turn becomes darkened in night; then beyond, and far off you behold another range of mountains thickly covered with everlasting snows. When the sun gets further down, you yourselves are shrouded in night. You look up yonder, as the sun begins to disappear from those heights you see a slight purple tinge which deepens into a scarlet crimson. Watch it still; the moment the sun does remove its rays from those inaccessible eminences this roseate blush is gone, and it is in a moment succeeded by a greenish hue, like the ghastliness of the human countenance in the grasp of death. One moment blooming like the rose of summer, and the next a stricken corpse. So if you stand upon the second range in the morning, and look towards the rising sun. The moment

his first rays strike on those towering peaks, they, like so many glittering diamonds or gems sparkling in the dark deep blue azure above. Watch it as the sun rises, and the brilliancy descends like molten fire pouring itself down the sides of the mountains. It would appear to the wondering imagination like the city or fortress of some of heaven's glorious inhabitants, or the palace of the great King. It is indeed a glorious sight. But there is one thought which detracts from the enjoyment of the Christian, it is this, the degraded, social, and religious condition of the people; seventy millions of human beings look upon these mountains as being in reality the palaces of their chief gods, and therefore they look up with idolatrous and superstitious awe to these lights. And let me say, moreover, that unless we go to their rescue, and that speedily, time will come when those myriads of people, instead of looking up to these everlasting hills for their help as they do now, will be mournfully constrained to cry to these rocks and mountains to fall upon them and hide them from the face of the Lamb. Surely then it becomes the imperative duty of all Christian people to come up at once to the help of the Lord against the mighty in this land. But what is put down for me is chiefly something about money. Of all the cities on the face of the earth London is the chief for money-making; and if so, ought we not to expect the streams to flow most copious out of it? Let the great merchant princes of London look up yonder to those Himalayan mountains and therefrom learn a lesson. During half the year those Himalayan ranges gather all to themselves and part with none; they accumulate around and upon their broad sides and illimitable summits huge masses of ice and snow, and seem to look down upon the plain below with an air and aspect of stern selfish grandeur; but when the glorious summer sun breaks forth and throws its powerful beams upon these mountains, the frozen masses begin to melt, and down the waters come in many streams, the confluence of which swells the waters of the Ganges, and spreads fertility and verdure through a vastly extended region of country some fifteen hundred miles, supporting the bodies and gladdening the hearts of seventy millions of human beings. Merchant princes of London, take a lesson from the Himalayan mountains! You see these men frequently gathering up masses of money, mountains of treasure and keeping it all to themselves like misers. Not like the miser we read of in the newspapers the other day, who had lived in the most abject state of filth and wretchedness, and when dying requested his friends to bury him in the clothes and hat that he had worn through life. But when his life was gone they bethought he might have had

some reason for his request, and therefore resolved to make diligent search, and upon doing so they found his wretched garments and old hat lined with bank notes, in all amounting to nearly a thousand pounds. He loved money so well that he wanted to take it into the grave with him. This is not the spirit of our merchant princes; but they gather up money—there are some glorious exceptions, and I thank God for it—but it is merely to expend it selfishly upon themselves or their families, and do not give that which they ought to the cause of the gospel. But why do I say the merchant princes of London? Perhaps you do not like that I should speak of these. Well, let me, for illustration, go to Scotland. I find merchant princes there, and nobody will find fault with me for speaking of Scotland at least. A man begins the world in a thriving comfortable way. He has a decent house and makes three or four hundred pounds a year. His business increases and his income is three or four fold what it was, but do you see the man usually saying thus to God, "Thou hast blessed me and increased my worldly advantages, and now I will increase my contributions three or four fold to thy cause." I believe this is the exception. Instead of this we hear them saying, "My gains have increased, and now I must set up a higher and better style." "Style," a grand word that in the English language. I don't know whether it may not be Scotch, for I find it very common there as well as here. You find a man living in a comfortable house, but he gets more money, and then he must go and live in the country in a larger building, have more servants and a carriage and all other things necessary for the altered "style;" so that after all he is no richer, even if he has an income of thousands instead of hundreds of pounds; and cannot afford to do any more good in the world than he did before, and perhaps not so much. This is not a palatable subject, I am perfectly aware of that. But truth is never palatable when it requires self-sacrifice. Never. I am not, however, speaking for my own cause but for yours; and therefore you must exercise some charitableness towards me. Now, what we would like to see is this, not that a man should say, I must give up business, I am so holy—that is just cant and assumption, and I have no patience with it. But for a man to say, I have got enough to make me comfortable, and I shall work now for Christ. A man who does that is greater than all the noblemen in the land, and ought to be held in honour by all. We have no objection, therefore, to a man's making money; what we object to is, his hoarding it up or spending it all upon himself. We would take that lesson from the Himalayan mountains and urge upon them to look out for the coming of the Sun of Righteousness with his

reviving beams to melt their frozen hearts that they might pour out their treasures, and shower fertility and joy over the arid wildernesses of the earth. We have heard to day of eighteen or nineteen thousand pounds contributed this year to this society. Now, how many baptist men, women, and children are there in England? Let me go, as it has been recommended, to arithmetic. Take that £20,000, and then take all the baptists of England, and say how much comes to the share of each. I am afraid it would be very small indeed; not so much as one would pay for a cab on a wet day in the streets of London. I am not speaking at random. Perhaps looking at the figures £20,000, some honest baptist may say, "What a great income is ours. Twenty thousand pounds! Are we not doing well?" Now you ought not to say, this is a great sum, but you ought to ask, what have I contributed to that sum? Do not take credit to yourself for what the whole body is doing. How absurd it would be thought if every little rivulet from those mighty Himalayan mountains should individually take credit to itself to the mighty river of the Ganges flowing down yonder below. There is a false idea going about upon this subject. I have sometimes preached sermons upon it, and I know it has been thought that they were very secular sort of things—that I preached a very secular sort of gospel. Indeed I have been told so, when I have turned round and said, it is you that are secular, and carnal, and selfish, in your thoughts and habits, and that is the reason that you object to hearing these subjects preached upon. If there is one duty more than another insisted on in the New Testament, it is that those who profess to be Christ's disciples shall take up their cross and deny themselves for his sake, that in fact the man himself and all he has shall, in one way or other, be consecrated to Christ for the promotion of his cause in the earth. I believe this to be one of the chief doctrines of the gospel, and I do not believe that the man who is wanting to his duty in this respect has a title to call himself a Christian at all. There is a saying of your own Andrew Fuller—a name honoured throughout all the Christian world—that the love of money has proved the ruin and the eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet any thing like a decent profession of religion be maintained. It is a sin, therefore, against which we should especially aim our shafts. We would say then, we do not want money for its own sake, but for God's work sake, and for your own soul's sake. Does God need your money? No, the silver and the gold is his, and the cattle on a thousand hills. But he knows that you stand in need of that unselfish spirit which would prompt you will-

ingly to part with it. Therefore it tests the conscience on the one hand, and engenders a sanctifying, self-denying spirit on the other. On this subject, as example is better than precept, listen then to the resolution which was formed by Mr. R. N. Cobb, a member of a baptist church at Boston, United States. Let the merchants of Britain learn a lesson. "1. By the grace of God I will never be worth more than fifty thousand dollars? 2. By the grace of God I will give one-fourth of the net."—not one tenth; that's an old Jewish thing. Now, the Jew gave three tenths of his substance to the Lord, and therefore if you will plead the Jews as an example to Christians, then carry it out, be Jew-like and give three tenths at least.—"By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses. 2ndly. If I am ever worth 20,000 dollars I will give one half of my net profits. 3rdly."—here was a sliding scale for you, or rather an ascending scale.—"3rdly. If I am ever worth thirty thousand dollars, I will give three-fourths, and the whole after fifty thousand dollars, so help me God; or give to a more faithful steward, and set me aside. November, 1821, R. N. Cobb." This young man died a young man, but he lived to see the day when he could make this confession: "By the grace of God, and nothing else, I have been enabled, under the influence of this resolution to give away more than forty thousand dollars. How good the Lord has been to me." Go ye and do likewise; and then the income of this Missionary Society would be £200,000 per annum, and your other societies would increase their power of usefulness in a similar degree. The money exists; the difficulty is to get it out. Money is never wanted, no matter what the sum, when secular purposes are in hand. If all contributed as they ought, you would not then, as recorded in your Report this day, have in Muttra one solitary man, Mr. Phillips, with thirty or forty thousand inhabitants, and tens of thousands of pilgrims—Muttra the birth-place, as it is alleged, of one of the chief idol gods of India—Krishna, whose worship has polluted millions of spirits. If all your missionaries in India at the present moment were concentrated into that one spot they would constitute but a very feeble battery against the monster front of superstition there. Nobody can imagine the credulity of superstition which is manifested by those masses of people. They live on endless lying legends. In one place you see a great big tree with a quantity of rags hanging upon it, having the appearance of dirty clouts. If you ask the people how they came there, they will tell you with the utmost gravity, as they came and told me, These are the fragments of the garments of the gopis, or milkmaids, which he stole from them in his

gambols thousands of years ago. But there has been a school established there, and some of the native youth are beginning to look with contempt upon these things. They are wonderfully clever; for instance, monkeys are deemed so sacred at Muttra that it is at your peril that you touch them, let them do whatever they may in your house or to yourself,—and they are terribly mischievous as pilferers and plunderers. Well, when I was there, a youth in the school was interrogated concerning the priests, and he replied, that they were the monkeys of the temple. It was, you may be sure, a very significant reply for a youth at Muttra. But why refer particularly to Muttra? There is not a station that you have in India which does not require to be strengthened. Dr. Hoby talked about planting a few new stations between those already occupied that there might be a sort of continuous and intervening Christian agency employed, characterizing these mission stations as lights to the surrounding darkness. Considering the vastness of the space, and the density of the population, he might have said little twinkling tapers, scarcely making themselves visible in the dismal gloom; this would have been far nearer the mark. My own idea of the matter is that the system adopted by almost all our missionary societies is too diffusive; the agents are too scattered to produce an impression which can be powerfully felt; and if we are to do anything really effective we must so stud the great central stations with missionaries that there shall be some hope of our overtaking the wants of the people within a reasonable time. Who would think of setting up a number of small lights all along the cliffs which could not be seen at any distance, to warn the mariners off the rocks? It is felt that this would not do; and therefore a great number of lights are concentrated in one great lighthouse which can shoot its rays far and wide into the surrounding darkness. So if we were to gather up all the little tapers at our small and widely scattered infirm stations, and centre them in one powerful light, the result would be in the same manner vastly more beneficial. At present there has been nothing done for India calculated to produce the effect which we desire to witness, and there never will be till Christians are more wise in their measures, as well as more earnest and self-denying in their conduct. Let them take example by the heathen themselves. I could relate facts that would astonish you. When, for example, you set up a little chapel and school at Muttra, you say there is a light to illumine this whole city; but what are the Hindoos about alongside of you? One old woman built a temple. You talk of large sums: this Hindoo, an idolatrous old woman, sent to Muttra the sum of £80,000, to build an idolatrous

temple alongside of your school. There is another temple there, greater and more magnificent still, built at the sole expense of one man, at a cost of £150,000. Now you wealthy men, take a lesson from these people, build chapels and churches of your own, do not be sending in mere dribblets, but let your efforts be felt. O that I could impress you with the thought that millions are perishing, and that while you are hugging yourselves up in the comfortable belief that you are doing mighty things, God in heaven is rebuking you, as if you were doing nothing at all. It has been a matter of rejoicing to learn, that even with the means at its disposal, this Society has been progressing; may the number of its converts be increasingly progressive. Undoubtedly, when we think of the vastness of the field, with its hundred and fifty millions of inhabitants, we should be apt to give up in despair; and there is such a feeling at times in the heart of every missionary. But when we get into a desponding feeling of this kind, it becomes necessary that we should be stirred up to do our duty. It is a common thing for persons at home to say, when we complain of their apathy, to tell us that they want some one to come and stir them up. If you at home need this, with your ten thousand churches and regular sabbath services, thousands of sabbath schools and teachers, so that you may be said to be reared in the hot-houses of Christianity, and ought not to need any stimulative to activity for Christ at all, how must those men feel who are placed as missionaries, often solitary and alone, among the idolatrous people of the east, and everlastingly surrounded with idolatrous sights and sounds till their spirit is apt to forsake them, and leave them in blank despair? It is you then that ought to go out, and warm their hearts and cheer their spirits, and not require them to do these things for you. In this matter I think our churches are sadly at fault. Much cry but no result. Mighty thunders and lightnings in the upper sky, but scarcely a drop of moisture upon the chafed soil beneath. But let the difficulties be what they may, I believe that in the name of the great Jehovah we are bound to go forth and repulse them, remarking that he who has all power both in heaven and in earth has promised us his presence and aid, and being fully assured that his word shall come to pass, that the day shall come when this whole earth shall be filled with the glory of the Lord. Do we realize it? We talk of it. We say that the Lord is with his people wherever they go in his name, but do nothing to realize it, that we are as immediately under his eye, who has all power in heaven and in earth, as if he were present at our very side, bodily visible to our eyes of sense? If we did, what an assurance

should we feel! He hath all power at his command; with or without means he can work, or with either heavenly or earthly agencies. A single angel at his command laid low an army of strong men. But he has power on earth as well as in heaven, and when he summons them forth, he can render the most contemptible of his creatures more powerful than the mightiest armies of the most potent states and empires. He can endow with resistless energy even the meanest atom of sluggish matter. He has all power both in heaven and in earth, and therefore he has not only summoned us to the battle, but guaranteed the victory. Let, then, fresh difficulties arise,—let the Man of Sin growl more and more,—let his thunders come bellowing over the deep,—let there be more fearful papal aggressions,—let German pantheism and French socialism continue to spread,—let kings and priests unite themselves against the Lord,—let the heathen rage if they will, and ten thousand things more,—what will all this avail when He who is sitting behind the visible elements of time interposes to assert his glorious and absolute supremacy over them all? Then will the shout of triumph be raised in heaven above, and re-echoed from the earth beneath, "Arise, O Lord, let thine enemies be scattered,"—then will a nation be born in a day,—then will kingdom after kingdom be added to the swelling empire of the Messiah,—then will this weary, sighing, groaning earth rise up gladdened and renovated, and enter upon its jubilee of a thousand years.

"Hallelujah! Hark the sound
From the centre to the skies—
Wakes above, beneath, around
All Creation's harmonies.
See Jehovah's banners furled—
Sheathed his sword—he speaks; 'tis done—
And the kingdoms of the world
Are the kingdoms of his Son!"

At this stage of the proceedings the collection was made, and the Rev. F. TRESTRAIL read a long list of subscriptions, the CHAIRMAN remarking, as an excellent example of the way in which the friends of the Society should augment the amount of their annual subscriptions, that that very morning a young friend who had been in the habit of giving an annual subscription of two guineas, had kindly offered to increase it to ten.

Mr. UNDERHILL said, that he had very great pleasure in being permitted to be the medium of conveying to the audience a very pleasing fact. An old friend of the Society, whom he was not at liberty to name, had allowed him to say that he would wipe off the entire debt of the Society—eighteen hundred pounds.

The Rev. E. HULL supplicated the Divine blessing.

The Rev. Dr. BEAUMONT congratulated the

audience on enduring the galvanic battery so well that had been discharged upon them; and secondly, congratulated the gentleman who had made that powerful appeal, that he was free to do so. How a straight jacket could ever have suited so free a spirit, was surely somewhat curious. But the meeting at that moment was to listen to another topic; not the money theme—not the mighty golden theme, but the theme he had been asked to speak upon was the importance of the influence of the Holy Spirit in connexion with all evangelical efforts. Such a topic it might have been well to have introduced at an earlier stage of this meeting, when the affections of the mind had not been previously excited, and the perceptions had not been weakened. But still he thought there was a fitness in connecting this topic with the last, lest it should seem to go forth, that, although they declaimed against selfishness, they were money-mongers themselves. The liberality which had been manifested that morning, could only be successful as it was accompanied by the power of the Holy Spirit. The blessed agency of the Holy Spirit was to make evangelical truth saving. And this was the great thing that was needed; for it would be of very little use that men merely knew something of the truth intellectually. Let the Holy Spirit come down, then there would be moral renovation, and conversions, but not till then. And, to this end, there must be faith and prayer. In fact, what the church most needed in the present day was faith,—faith, not only that the Sun of Righteousness will melt down the snow upon the Himalayan mountains, but that it will melt down the mountains themselves—in the language of Scripture, that "the mountains shall flow down at thy presence." This was the faith which the church needed; and, perhaps, it wanted not only more faith, but more love,—indeed they go together—*par hobile fratrum*. If there was more faith there must be more love, for faith works by love, and purifies the world as well as the heart; and the whole world is for Christ. He had no doubt that the mountains would flow down,—that the whole world would be converted, and that too by the preaching of the gospel. Really, after the appeals which had been that day made, they must banish cowardice, give pusillanimity the go-by. Small ideas must be put out of society, and the day of little things must be put among the antediluvians. Hence he was very glad that the Baptist Missionary Society was acting with such energy. He entirely agreed with all that had been said about it. He was glad that the Baptist Missionary Society was employing native agency, and thought that all missionary societies would do well to adopt this plan to a much larger extent than had been hitherto done. There was far too strong a disposition in corporations, and large

bodies of people, where men were ticketed off to do a particular kind of work, to imagine that the objects aimed at could only be done by adhering most rigidly to the plan which each party might have adopted for itself. This notion, then, must be got rid of by the missionary societies, and more elasticity be introduced into their plans and operations. He had great pleasure in being the representative, on that platform, of the great Wesleyan community. They were all brethren; although, as was the case with every family, they were not all the same height, had not precisely the same features, or the same accent, so as to pronounce the shibboleth with the same cadence. Let them all, then, work together in love for the realization of the period when the whole world shall be converted unto God. Haste, happy day! haste, happy day! and (said the Doctor) I believe, Mr. Chairman, it will be hastened by the proceedings of this day.

The Rev. H. S. BROWN, of Liverpool, briefly addressed the meeting upon the topic, "The importance of imploring the Almighty grace of the Holy Spirit, in order that the piety of the churches at home may be quickened into more vigorous life, and their zeal excited to more active exertions." When he pictured to himself the churches of all denominations of this country, not as they are, but as they ought to be, and as, by God's help, he trusted ere long they would be, he recognized in them a power to bless the world. It was difficult to assign a limitation to the good which the churches of Britain might accomplish, now that they were perfectly free to spread the gospel whithersoever they listed. Those noble men, the English Puritans and the Scotch Covenanters, did a great work in their day, for which all generations would remember and honour them; but they were too much engaged for the preservation of the faith in their own land, to be able to extend their exertions to the heathen world. There were, moreover, some great advantages attached to the churches of this country, from the character of the English people. Our French neighbours were incomparably more vivacious; the Germans transcended us in all philosophical speculations; the Italians, with no good reason perhaps, assumed to themselves supremacy in the fine arts; and Brother Jonathan boasted that he went far a-head of every body else; and yet, in plain practical common sense, in habits of industry, and indomitable perseverance, the English were yet a match for all the world. These were just the sort of men then to engage in missionary operations,—full of courage, zeal, and perseverance, who would not be unduly elated by success, nor discouraged by the greatest difficulties. The mission cause wanted not men of impulse, who would labour well for a time, and then flag and give up, but men prepared for all manner of

reverses, and who had "learned to labour and to wait." They must be men full of love to Christ, and love for souls. Now, to produce these men, the national character was well fitted, and the theory of the church was all that could be desired; the only thing wanted, therefore, was, that the churches should live fully up to their theory of Christian life; and then there would be neither a lack of means nor of men. The Jews presented the first fruits of their abundance to God, in token of their gratitude to Him; but the offering in the Christian system was to be greater than this; it was to be the Christian man himself,—not something of what he is, but all of what he is and what he possesses; his time, his talents, his treasure, and himself, were to be presented as a living sacrifice unto the Lord. The feeling of the Christian man for what Christ had done for him, should be fully in harmony with the sentiment of the poet:—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Let the churches in this land live up to this theory, and what a glorious scene would speedily be presented to the eyes of men. Wealth, wisdom, courage, influence, and eloquence, would be thrown into the great cause of missions, in a manner, and to a degree, which hitherto has never been witnessed on the earth, and the gospel of Christ could not fail to make rapid and delightful progress; the call of missionaries to the heathen world would be speedily complied with, and men would be drawn out into the harvest. Meanwhile each missionary station would of itself become the centre, whence should radiate the beams of Divine truth, and become anxious and able to relieve the societies at home, and enable them to select other spheres of labour. It would then be not at all chimerical to believe that, at no distant day, the knowledge of the Lord shall cover the earth, as the waters cover the sea. He was speaking of what could be done if the churches were in the state in which they ought to be. At present, he feared they were very far from having reached this high standard, and that they were in consequence, comparatively weak and inefficient. How then was this state of things to be remedied? He apprehended that the churches would rise to their proper elevation only by the outpouring of the Holy Spirit; and then the dry bones would not only become clothed with sinew and flesh, but be filled with life, and stand up an exceeding great army, prepared to go forth and fight the battles of the Lord. The pouring out of the Spirit, moreover, in rich abundance upon the churches, would produce a spirit of deep devotion; and this was pre-eminently necessary, for great favours are the answers to great prayers. If they

would have an abundance of rain, they must go to the top of Carmel many times; and if they would secure Jacob's blessing, they must experience Jacob's wrestling too. Let all present, therefore, return from the meeting, each to his or her respective sphere of labour, influence, and effort; let them go, determined to study the plan which had been laid before them, and resolve, in the strength of God, to give practical and substantial proof of interest in this great work, and supplicate the outpouring of the Spirit upon all missionaries, and those among whom they labour; and go also to the throne of grace, both in the social circle and in the retirement of the closet, with the earnest prayer that the Spirit of God may come down with all necessary gifts and graces upon the churches at home, filling the hearts of all with knowledge, zeal, and love, and then they would all be enabled to cherish good, great, glorious hopes, not only for India but for the world.

The SECRETARY read a second list of subscriptions, and announced that the collection had amounted to £103. 3s. 4d.

The Doxology having been sung,

The Rev. JOSEPH PRICE, of Montacute, closed the meeting with prayer.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1853.

Continued from the Herald for May, page 328.

£ s. d.	Do., for Native	£ s. d.	James Harvey, Esq.,	£ s. d.
LONDON AND MIDDLESEX	Preachers	1 5 2	for do.....	35 0 0
AUXILIARIES.	Do., for Female		Poplar, Cotton Street ...	3 16 0
Allie Street, Little—	Education in		Prescot Street, Little ...	17 14 4
Sunday School	India	5 10 0	Regent Street, Lambeth—	
Alperton—	Drayton, West—		Collection, Public	
Collection	Contributions, for		Meeting	4 19 8
Battersea—	Native Preachers ...	1 18 0	Contributions	29 5 8
Collection	Eagle Street	7 10 0	Do., Sunday School	3 5 0
Contributions	Hackney—		Proceeds of Tea Meet-	
Do., Juvenile (moi-	Collections.....	21 14 1	ing	5 1 9
ety)	Contributions	26 9 8	Do., Lecture	5 9 6
	Do., Sunday Schools	4 1 2		
	Hammersmith—			
Acknowledged before	Contributions	39 11 11		48 1 7
and expenses.....	Harlington—		Less expenses ...	0 13 6
	Contributions	7 0 0		47 8 1
	Do., Sunday School,		Salters' Hall—	
	for Native Preachers	0 15 0	Contributions	7 3 11
Blandford Street—	Highgate—		Shacklewell—	
Contributions	Sunday School, for		Collections.....	8 17 4
Do., for Barisal	Native Preachers ...	0 10 2	Contributions	8 11 6
School	Islington—		Do., for Africa	3 12 0
Bloomsbury—	Contributions, by		Do., Juvenile.....	5 6 7
Contributions, balance	Miss L. Barker... ..	0 14 1	Proceeds of Lecture... ..	1 5 6
Peto, S. M., Esq.,	Cross Street—			
M.P.....	Contributions, by			
A.S.100 0 0	Mrs. Burrell	7 12 6		
Bow—	John Street—			27 12 11
Contributions	Contributions	96 2 1	Less expenses	0 12 0
Do., Sunday School	Do., Sunday School,			27 0 11
	for India.....	9 0 0	Shouldham Street.....	6 0 0
Brentford, New—	Kennington, Charles Street—		Tottenham—	
Collections.....	Sunday School	1 5 5	Collection, Public	
Contributions	Kensal Green—		Meeting	5 5 0
Do., for Native	Contributions	2 16 8	Contributions	20 19 2
Preachers	Do., Sunday School	0 15 6	Do., Sunday School	0 5 0
Do., Sunday School	Keppel Street—			
	Contributions	4 5 8		26 9 2
	Do., for India	1 11 6	Less expenses	2 3 6
Less expenses	Do., Juvenile, for			24 5 8
	Grand Pass School,		Walworth, Lion Street—	
	Colombo	4 1 2	Female Auxiliary, bal-	
Brixton Hill, Salem Chapel—	Maze Pond—		ance	1 0 0
Contributions	Contributions	27 12 4	Sunday School, for	
Camberwell—	New Park Street—		Gaya-laya School,	
Contributions	Contributions	9 0 0	Ceylon.....	9 0 0
Do., Juvenile	Do., Juvenile, for		Westbourne Grove	12 10 0
Church Street—	Mrs. Allen's Girls'			
Sunday School	Boarding School,			
Devonshire Square—	Colombo	35 0 0		
Contributions				

BEDFORDSHIRE.		£ s. d.	Reading—	£ s. d.	Upwell—	£ s. d.
Amphill and Maulden (moiety).....	5	0	Contributions, by Mr. Philip Davies	3 17 0	Contributions, for Native Preachers ...	0 14 6
Contributions, for India	2	10	King's Road—			
Bedford—			Collections.....	17 18 11		
Mr. Rose	0	10	Contributions	19 10 7		
Do., for India ...	0	10	Do., Juvenile.....	15 9 8		
Second Church—			Do., Sun. Schools	11 15 4		
Contributions, for Do., for Africa ...			Do., for Africa ...	1 19 0		
Native Preachers	1	0	Henley Auxiliary—			
Blunham—			Collection	1 4 6		
Collection	1	9	Contributions	7 12 0		
Contributions	0	13				
Do., Sunday School	0	8		75 10 0		
Cranfield—			Acknowledged before and expenses.....	53 13 3		
Collection	2	0				
Heath—				21 16 9		
Collection	1	17	Sunningdale—			
Contribution.....	1	0	Collection.....	2 8 7		
Houghton Regis—			Contributions	1 18 4		
Collections.....	8	2	Wallingford—			
Contributions	14	5	Contributions, for Native Preachers ...	1 13 6		
Do., for India	1	10				
			Wokingham—			
Leighton Buzzard, Lake Street—			Collections.....	6 11 0		
Collection	6	4	Contributions	19 2 3		
Contributions	12	8	Do., for Mrs. Sole's School, Barisal, less cost of goods sent to her.....	1 1 4		
Do., Ledburn	0	15				
Do., Sunday School	3	11		2 14 7		
Do., for Africa	0	6	Acknowledged before and expenses.....	16 5 2		
Do., for India	10	5		10 9 5		
Do., for Schools.....	7	15				
	41 5 2					
Less expenses	2 17 2					
	38 8 0					
Leighton Buzzard, Ebenezer	3	1				
Luton, First Church—						
Collections.....	20	3				
Contributions	34	11				
Do., Sunday School	2	18				
	57 12 9					
Acknowledged before and expenses.....	15	8				
	42 4 2					
Toddington—						
Collection	3	10				
Wilden	1	6				

	£ s. d.		£ s. d.		£ s. d.
DEVONSHIRE.		Contributions	3 10 8	Woodside—	
Bampton	0 15 0	Do., Ladies' Association	12 2 6	Sunday School, for	
Barnstaple—		Do., Sunday School	1 13 6	Native Preachers ...	2 7 4
Godwin, C., Esq.	1 1 0	Loughton—			
Bradinch—		Collection	11 6 7	HAMPSHIRE.	
Contributions	4 12 7	Contributions	2 8 0	Beaulieu—	
Dartmouth—		Do., for Native		Burt, Rev. J. B.	10 10 0
Collection	4 9 11	Preachers	2 9 9	Minister, Teachers,	
Contributions	1 9 6	Potter Street—		& Sunday Scholars,	
Do., for African		Collection	3 0 0	for Native Preacher,	
Schools.....	0 8 10	Contribution	1 1 0	Calcutta	6 0 0
		Rayleigh—		Crookham—	
	6 8 3	Contributions	6 2 5	Collection (moiety) ...	1 0 0
Less expenses	0 8 3	Do., for Native		Lymington—	
	6 0 0	Preachers	0 11 7	Contributions	6 0 0
Devonport—		Proceeds of Lecture... ..	1 6 0	Do., for India	1 0 0
Contributions, by		Saffron Walden—			
Miss E. P. Horton,		Collections.....	8 3 8	Portsmouth, Portsea, & Gosport	
for Native Preachers		Contributions	15 7 1	Auxiliary—	
ers	1 0 0	Do., Sunday School	1 4 8	Contributions	18 17 6
Morice Square	11 5 3			Ebenezer—	
Modbury—		GLOUCESTERSHIRE.		Collection	3 0 0
Contributions, for		Cheltenham—		Contributions, Ju-	
Native Preachers	0 8 9	King Street—		venile	1 0 0
NORTH DEVON Auxili-		Collection, &c.	13 7 11	Forton—	
ary, by Rev. D.		Contributions, by		Collection	3 0 0
Thompson	50 0 0	boxes	2 3 7	Kent Street—	
Torrington, Great—			15 11 6	Collection	18 7 1
Contributions, for		Less expenses	0 6 6	Do., Annual Meet-	
Native Preachers	0 18 0		15 5 0	ing	7 3 4
Do., Sun. School,				Contributions ...	9 3 2
for do.	0 10 0			Do., Sun. Schools	2 11 11
				Landport—	
Plymouth, George Street—				Collection	6 0 0
Contributions	76 5 9	Salem Chapel—		Contributions	0 11 0
Acknowledged before		Collection	13 1 7	Do., Sun. School	1 9 8
and expenses.....	43 16 3	Contributions	8 6 0	St. Paul's Square—	
	32 9 6	Do., Sun. School		Collection	5 11 9
Tiverton—		Association ...	15 2 8		76 15 5
Contributions, addi-		Less expenses	1 5 0	Acknowledged before	
tional	4 18 2		35 5 3	and expenses.....	52 4 6
Do., for Native					24 10 11
Preachers	0 15 10				
DORSETSHIRE.		EAST GLOUCESTERSHIRE		Southampton, East Street—	
Bourton	3 7 6	Auxiliary—		Collections.....	7 1 10
Poole—		Arlington—		Contributions	3 6 9
Collection	2 15 2	Collection	1 10 0		10 8 7
Contributions	2 10 0	Contributions	2 6 0	Less expenses	1 15 0
Do., Sunday School	0 14 10	Bourton on the Water—			8 13 7
Sherborne—		Collection	2 9 6	Yarmouth, I. W.—	
Chandler, B., Esq., the		Contributions	10 19 0	Contributions, by Mr.	
late	3 3 0	Burford—		Baggs	1 4 2
		Collection	1 0 9		
		Contributions	2 6 11		
		Proceeds of Tea			
		Meeting	0 17 8		
		Cirencester—			
		Collection	4 14 0		
		Contributions	6 16 2		
		Fairford—			
		Collection	1 12 5		
		Contributions	2 8 7		
		Naunton and Guiting	4 11 2		
		Stow on the Wold—			
		Contributions	1 4 11		
		Do., for Native			
		Preachers	0 16 6		
		Proceeds of Lecture	1 4 7		
		Winchcomb—			
		Collection	1 9 9		
		Contributions	4 15 6		
		Do., Juvenile.....	0 5 0		
			51 8 5		
		Less expenses	1 15 5		
			49 13 0		
			1 0 0		
		Lechlade.....	0 5 6		
		Thornbury—			
		Contributions			

	£	s.	d.
Do., Sunday Schoo	3	7	9
	48	5	8
Acknowledged before and expenses.....	47	4	8
	0	1	0
Royston— Contributions	6	15	0
St. Alban's— Collections.....	10	0	0
Contributions	13	5	1
Do., Juvenile	4	18	2
	28	3	3
Acknowledged before and expenses.....	15	17	6
	12	5	9
Tring— Contributions	4	15	6
Watford— Collection	10	0	0
Contributions	20	14	5
Do., Sunday School	0	3	7
	30	18	0
Acknowledged before and expenses.....	10	10	0
	20	8	0

HUNTINGDONSHIRE.

Bluntisham— Contributions (addi- tional).....	7	5	6
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KENT.

Ashford— Contributions	3	2	0
Do., for Schools	1	1	0
Do., for Baptist Irish Society	0	4	6
Birchington— Collection	0	8	6
Contributions	0	14	0
Boro' Green— Contributions, for Africa.....	1	4	6
Do., Sunday School	1	15	0
Broadstairs— Collections.....	3	9	6
Contributions	8	8	5
Do., Bible Classes	0	10	1
Canterbury— Collections.....	12	2	6
Contributions	15	8	4
Do., Juvenile.....	33	5	8
Do., Sunday School	0	13	7
Do., for India	14	16	0
Cranbrook— A. F., for India	1	0	0
Folkstone, Salem Chapel— Sunday School, for Madras Schools	9	13	0
Footscray— Sunday School, for Native Preachers ..	1	7	0
Lee, Temporary Chapel— Collection	4	0	8
Lewisham Road— Contributions	4	13	0
Maidstone, King Street— Collections.....	10	17	0
Contributions	22	0	10
Do., for Transla- tions.....	10	0	0
Do., for India	3	10	0

	£	s.	d.
Do., for Jamaica Theological Insti- tution	0	10	0
Do., Juvenile.....	3	6	6
	50	4	4
Remitted short and expenses	1	8	0
	48	16	4
Margate— Collections.....	5	17	0
Contributions	19	10	2
	25	7	2
Less expenses	0	17	0
	24	10	2
Ramsgate, Cavendish Chapel— Collections	11	15	6
Contributions	33	2	4
Do., for India	2	1	0
Do., Sunday Schools, for Native Preach- ers	5	2	9
Proceeds of Tea Meet- ing	4	0	0
St. Peter's— Contributions	6	4	0
Proceeds of Tea Meet- ing	1	10	0
Staplehurst— Contributions	5	4	0
Tenterden, First Church— Contributions	3	5	6
Tunbridge Wells— Contributions, for Native Preachers ..	0	15	0
Woolwich— Collections.....	9	11	5
Contributions	9	2	1
LANCASHIRE. Ashton under Lyne— Contributions	23	9	1
Liverpool, Pembroke Chapel— Contributions, for Native Christian Institution, Intal- ly	3	7	6
Do., Sun. Schools, for do.	3	5	6
Manchester— Collection, Public Meeting	13	18	1
Contributions	21	10	0
Great George Street, Salford— Collection	2	11	6
Juvenile Society ..	4	4	6
Grosvener Street— Collection	8	10	4
Contributions	1	17	8
Union Chapel— Collection	125	1	0
Contributions	322	7	0
Do., for Native Preachers	8	14	0
Do., Congrega- tional and Ju- venile Society	30	0	0
York street— Collection	8	8	3
	547	2	4
Acknowledged before and expenses	503	13	0
	43	9	4
Oldham— Collections.....	13	18	2
Contributions	7	0	0

	£	s.	d.
Rochdale— Contributions, for Native Preachers...	2	6	3
Tottlebank— Contributions	6	5	6
Do., for Native Preachers	1	5	0

LEICESTERSHIRE.

Leicester— Contributions, for Native Preachers ...	2	5	6
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LINCOLNSHIRE.

Brooklesby— Contributions	0	11	0
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NORFOLK.

Bacton— Collection	2	1	2
Buxton— Collection	3	10	7
Sunday School	1	14	6
Costessy— Collection	1	8	8
Contributions	3	0	0
Dereham, East— Collection	3	6	8
Contributions	9	6	3
Diss— Collections.....	7	6	3
Contributions	6	17	3
Do., Juvenile.....	2	0	3
Do., for Native Preachers	0	18	2
Do., Sunday School	0	7	10
Downham— Collection	2	4	9
Contributions	4	6	10
Ellingham— Collection	3	7	6
Do., Juvenile.....	1	2	6
Contribution.....	1	0	0
Fakenham— Collection	2	15	7
Contributions	12	1	7
Do., Sunday School	0	5	9
Foulsham— Collection	1	17	2
Contributions	4	0	0
Do., for Native Preachers	2	5	0
Ingham— Collections.....	7	12	5
Contributions	19	12	7
Do., Sunday School	0	13	0
Kenninghall— Collection	8	3	9
Contributions	3	16	7
Proceeds of Tea	0	11	5
Ludham— Contribution	0	10	0
Lynn— Collection	7	11	0
Sunday School	2	2	0
Martham— Collection	3	6	9
Neatishead— Collection	1	17	5
Neaton— Collection	1	3	8
Contributions	2	4	1
Do., for Native Preachers	0	11	0
Norwich— Orford Hill— Collections.....	3	1	8
Contribution.....	0	10	0
St. Clement's— Collections.....	15	15	0
Do., Juvenile.....	1	2	5

£ s. d.		£ s. d.		£ s. d.	
WILTSHIRE.		Sheffield—		Llanwydden—	
Damerham and Rockbourne—		Port Mahon—		Collection	0 10 0
Contributions	5 0 0	Collection	23 15 0	Contributions	0 5 0
Do., for <i>Native</i>		Do., United Com-		Penycae—	
<i>Preachers</i>	2 0 0	munion	8 11 0	Contributions	0 11 2
Devizes, High Street—		Contributions	20 3 0	Do., for <i>Native</i>	
Contributions, ba-		Townhead Street—		<i>Preachers</i>	0 6 6
lance	1 17 8	Collections	31 8 8		39 19 8
Salisbury—		Do., Juvenile.....	1 2 3	Less expenses	1 5 4
Contribution	1 1 0	Contributions	21 17 9	Over paid...	1 0 0
Shrewton	6 10 0	Do., Sun. School	3 11 2		0 5 4
		Steep Lane—			39 14 4
		Contributions, for			
		<i>Native Preachers</i> ...	1 1 6		
			307 2 7		
WORCESTERSHIRE.		Acknowledged before		MERIONETHSHIRE—	
Bromsgrove—		and expenses.....	137 8 8	Pandyr Capel—	
Contributions, for			169 13 11	Collection	0 12 3
<i>Native Preachers</i> ...	0 9 3			Contributions	3 18 9
Eresham, Cowl Street—				Do., for <i>Native</i>	
Collections.....	5 2 4			<i>Preachers</i>	0 6 0
Contributions	1 11 6				4 17 0
	6 13 10	NORTH WALES.		Less expenses	0 1 0
Less expenses	0 17 10	ANGLESEA—			4 16 0
	5 16 0	Bontrypont—			
		Collection	0 19 9		
Shipston on Stour—					
Contributions	0 14 0	Holyhead—			
Do., Sunday School	0 13 5	Collection	9 1 7	MONTGOMERYSHIRE—	
Stourbridge—		Do., Seiloh.....	0 11 3	Newtown—	
Contributions	1 1 3	Contribution	0 10 0	Collections.....	10 9 5
Do., Sunday School	2 12 6			Contributions	35 14 7
Westmancote	1 8 6				46 4 0
		Less expenses	1 15 6	Less expenses	0 8 6
			8 7 4		45 15 6
YORESHIRE.		Llanfachreth, &c.....	5 10 10	Talywern—	
Beverley—				Contributions	0 19 8
Contributions, for		CARNARVONSHIRE—		Do., for <i>Native</i>	
<i>Native Preachers</i> ...	0 17 0	Capel y Beirdd—		<i>Preachers</i>	0 10 0
Boroughbridge—		Collection	1 13 6		
Contributions, for		Garn—			
<i>Native Preachers</i> ...	0 10 6	Collection	2 15 6		
Bradford—		Llanberis—		SOUTH WALES.	
Contributions	47 4 8	Collection	0 7 6		
Do., for <i>Schools</i>	0 10 0	Llanllyfni—		BRECKNOCKSHIRE—	
Do., Sunday School,		Collection	1 10 0	Brecon, Watergate—	
Zion Chapel	3 7 8	Pontllyfni—		Collection	3 6 6
Brierley—		Collection	1 6 0		
Sunday School Girl ...	0 3 7	Pwllheli—		Maesyerllan—	
Burlington—		Contributions	37 18 6	Collection	1 15 1
Collections, &c.....	8 7 5	Tyddynsion—		Contributions	0 15 0
Chapel Fold—		Contributions	2 5 4		2 10 1
Collection	2 0 0			Less expenses	0 3 1
Driffield—		DENBIGHSHIRE—			2 7 0
Collections.....	4 13 4	Cefn Bychan—			
Contribution	1 0 0	Contributions	1 10 11		
Halifax—		Do., Sunday School	1 19 1		
Hull—		Denbigh—		Pantycelyn—	
Collections—		Contributions	5 0 0	Collection	2 10 0
Public Meeting.....	10 12 9	Gefail y Rhyd—		Contributions	1 10 0
George Street	15 0 0	Collection	0 5 4		4 0 0
Salthouse Lane.....	10 0 0	Contribution	0 5 0	Less expenses	0 7 6
Contributions	8 2 0	Glyndyfrdwy—			3 12 6
Do., Juvenile.....	9 12 5	Collection	0 6 9		
Hunmanby—		Contributions	3 3 4		
Collections.....	2 3 6	Do., Sunday School	0 9 3		
Contributions	6 9 0	Llandudno—		Soar—	
Kilham—		Collection	3 9 2	Collection	0 15 0
Collections, &c.....	1 1 7	Contributions	7 4 8	Contributions	0 15 0
Malton—		Llangollen—			1 10 0
Collections.....	2 8 2	Collection	1 3 8	Less expenses	0 2 6
Contributions	5 12 6	Contributions	5 2 2		1 7 6
Pudsey—		Do., Sunday School	0 10 0		
Sunday School, for		Do., for <i>Native</i>			
<i>Native Preachers</i> ...	0 10 6	<i>Preachers</i>	0 8 6		
Ripon—		Do., for <i>Brittany</i> ...	0 2 6		
Earle, Mrs.....	2 2 0	Do., Sunday School,		CARDIGANSHIRE—	
Rotherham—		for <i>do.</i>	0 5 0	Cardigan—	
Contributions, for		Llanrwst—		Collection	2 8 7
<i>Native Preachers</i> ...	0 8 0	Contributions	5 10 0	Contributions	3 15 0
Scarborough—		Llansilin—		Do., for <i>Native</i>	
Collections.....	24 2 10	Collection	0 7 0	<i>Preachers</i>	0 4 6
Contributions	27 16 8	Contribution	1 5 0		
Do., Sunday School	0 16 2				

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1853.

The Annual Meeting was held on Monday evening, April 25th, at Albion Chapel, Moorfields, SIR GEORGE GOODMAN, M.P., in the chair.

The Rev. JAMES SMITH having engaged in prayer,

The CHAIRMAN rose and said, that before addressing the meeting, he would call upon the secretary to read the report of the committee.

The Rev. S. J. DAVIS accordingly read an abstract of the report. It stated that,—

“The tide of emigration, which during its course has borne many thousands of our countrymen to distant regions, has included some of the most valuable members of several of the stations, and not a few connected with churches planted and nurtured by the society. In common with many others, they have carried with them Christian truths, and principles, and habits, adapted to exert a beneficial influence on the religious and social developments of coming and mighty nations; and to secure the propagation of the religion of the Redeemer to generations yet unborn. The bearing of the home enterprise on missions to the heathen has long been, to some extent, understood, though not perhaps adequately appreciated; but little did the friends and managers of the society think when, in years gone by, they sought the formation of Christian churches in destitute parts of this country, they were in reality providing the elements of similar churches at the antipodes. Viewed in reference to this extraordinary outpouring of the population, the spiritual condition of our countrymen assumes an aspect of unprecedented importance. Notwithstanding the losses, in some instances of a serious character, sustained by several of the missionary churches from emigration and other removals, the number of members reported this year is greater than the number reported last year. Nearly 400 persons have been added to their fellowship; and their present total is 4,317. There has also been an increase in the number of Sunday-schools, teachers, and scholars. There are now 100 schools, 1,069 teachers, and 7,302 scholars. In addition to their ordinary labours at central and other stations, many of the missionaries, during the summer months, have preached in the open air; and during the winter months have met the people in cottages for prayer and friendly conversa-

tion. In this way they have succeeded in making known the glad tidings to considerable numbers who could not otherwise have been induced to give attention to their spiritual concerns. Simply comparing the past with the preceding year, the committee have no reason to be discouraged with the financial condition of the society. Although it was not the year for receiving several important sums paid only biennially, the usual operations have been sustained without augmenting the debt, which is, in round numbers, £400. Viewed, however, in relation to the importance of home evangelization, to the number and urgency of applications for help, and to the large ability, in some instances, of both churches and individuals, the funds are far from adequate, and sentiments of satisfaction impossible. In one of the affiliated societies, two gentlemen annually contribute each one hundred pounds to their local mission; and in two or three instances, which are thankfully acknowledged, liberal contributions are made to the Parent Society; but, in general, these noble examples are not imitated, although there is a much larger number of persons in the denomination able to imitate them than is generally supposed. Much has recently been said respecting the improved commercial and financial condition of the country; but the funds of this, and other religious institutions, have not, generally speaking, improved in proportion. Comparing our condition, financial, social, religious, with that of most continental nations, surely God has special claims on our gratitude and devotedness! We know nothing of the dark doings and terrible consequences of a jealous despotism. We have an amount, which almost all Europe might envy, of genuine, rational liberty. Conscientious worship is not proscribed. The word of God is not bound. Jesuits are obliged to content themselves with bitterly hating a freedom they cannot overturn, and impotently cursing a Christian progress they cannot stop. All who can take calm and comprehensive views are becoming convinced that any immediate invasion of our shores is among the last of probabilities; while the chief minister of the Crown is known to be eminently favourable to peace and hostile to war. We are debtors to the world! As a race God has given us characteristic qualities fitting us to spread among the nations our principles, habits, and institutions. Our distant possessions are of vast

extent and importance. All nations supply us with the materials of our manufactures, our comforts, and our luxuries; our commerce brings us into contact with them all. It is a fact, not mentioned in a spirit of national vanity, but to show our awful responsibility, that our influence is inevitable and immense; and as the character of this influence, whether baneful or beneficial on the peoples—whether a blessing or a curse, depends, of course, on our own moral character as a nation, it is of the last importance to the world, as well as to themselves, that our countrymen generally should be evangelized; and that every appropriate effort should be made, in a spirit of entire dependence on God for success, to bring them under the influence of the undulterated religion of Christ.”

J. R. BOUSFIELD, Esq., the treasurer, read an abstract of the accounts. The expenditure for the year was £4,443 0s. 7d., and there is a balance due to the treasurer of £404 10s. 3d.

The CHAIRMAN then rose and said, that he had been extremely gratified in listening to the excellent Report which the Secretary had just read. There was one thing with which he was especially struck; and it had also been alluded to by the treasurer, that the debt of the society stood this year just where it was left last year. This surely ought not to be, and he did trust that if he had the honour and the happiness of being associated with them another year, he should then find that the debt had become extinct, or at least that considerable progress had been made towards that happy consummation. Nevertheless he was very glad to learn that the society had made progress in other directions, and been the means of effecting a large measure of good. Those great and important counties, Lancashire and Yorkshire, had of late made some additional efforts to evangelize the rural and scattered districts, by home missionary agency, and in these endeavours they had been eminently successful. The blessing of God appeared to rest upon the agents wherever they went, and there could be no doubt that this would invariably be the case wherever they laboured in a right spirit, and proclaimed only the pure truths of the gospel. A large mass of the population appeared to be centralizing itself in those counties, and their condition was everywhere such as to demand the attention and the assistance of the Christian philanthropist. It was therefore, to himself a matter of much satisfaction, that in the town and neighbourhood in which he resided, he referred to Leeds, the centre of the woollen district, the most active exertions were being made to spread a knowledge of divine truth among that large and rapidly increasing population. Already these efforts had been abundantly successful. Several Baptist churches recently formed had been particularly owned and blessed, many souls being brought to a knowledge of the truth, and led to seek for salvation where alone it could be found. These re-

marks had reference chiefly to one of the affiliated societies, but whose object was precisely the same as that on whose behalf they had met together on the present occasion. The report, as they had observed, made particular allusion to popery and kindred systems of error, which were doing all in their power to lead men from the truth. His own impression was, that they had nothing to fear from the exertions which were being made by the adherents of these systems. He would have all those, however, who engaged in combating error, to remember, that if they would be eminently or largely successful, they must not use violent means to accomplish their purpose. Let them rather draw the enemies of the truth with the cords of love—for, while gentleness and love could work the happiest and most enduring results, harsh and bitter language never effected any real or lasting good. The report alluded to the spread of commerce. Now, it was through commerce instrumentally that Britain has become one of the greatest missionary nations upon the face of the earth. It was by means of the merchants and traders, that bibles, tracts, and missionaries had gone to instruct the people who sat in darkness and in the shadow of death. From this cause, moreover, Britain had become honoured and loved by those peoples who had received from her the light of truth; and if she went on in her Christian and benevolent course, her influence for good must necessarily become greatly augmented, and her reign the more firmly established. Let the friends of this society especially seek, during the coming year, to add to its funds, and thus increase its efficiency. It was already doing a great work, but might, with sufficient means, do a great deal more. At any rate, let that £400 odd of debt be wiped away. The commercial changes which had taken place had largely improved the social condition of the people; and he believed that the political changes which were in progress would do much for them in this respect also; and it became them, therefore, as their ability increased, to put forth, not only the same, but greatly increased efforts, for the moral improvement and spiritual regeneration of men. Once more, he commended the interests of this Home Missionary Society to their earnest prayers and their warmest support, and he could not doubt but that it would receive both.

The Rev. JOHN ALDIS was called upon to move the first resolution:—

“That this meeting has heard with satisfaction of the open-air and other special services conducted by the missionaries; that it desires to be grateful to Almighty God that the society has been useful, not only in our own country, but indirectly, and in modes not at first anticipated, in the distant possessions of Great Britain, and in other parts of the world; that it expresses its cordial sympathy with the missionaries in their arduous labours and various discouragements; and that the Report on which these sentiments are founded, be printed and circulated under the direction of the Committee.”

He was very glad to behold so many friends got together so snugly in that place in con-

nexion with a cause so good in itself, and so well calculated to serve the best interests of those who associated themselves with it, especially as the state of the weather was so very inauspicious. The main subject of the resolution to which he had to direct the attention of the meeting, was the adoption, printing, and circulation of the Report. That, of course, would allow him to direct attention to every subject in the Report; but the subjects there presented were so numerous, and many of them of such great interest and importance, that he would lose himself and his hearers if he attempted to expatiate upon them all. Successes had been reported with thankfulness to God; and the intention of the Report was to induce gratitude and confidence. True, the results which had been secured, compared with what yet required to be done, and which might be accomplished by the power of Divine grace, were very small; but, on the other hand, they were very large, when compared with their want of faith, and the slowness of their hearts to believe God's truth. They had, therefore, received an ample recompense for what had been done, and he trusted that all the friends of the society would feel that there were also ample grounds for encouragement with regard to future operations. In the Report and in the resolution which he had to move, three things were especially referred to, and on each of these points he would say one or two words. First, approbation was expressed of the open-air and other special services in which the missionaries had been engaged; and though that part of the Report was not read in detail, yet he would recommend them to get the Report and read it in detail, for the reports furnished by the missionaries this year were of peculiar service, exhibiting in an unusually full and clear way the kind and amount of work in which the agents of the society were engaged. Though many of the missionary brethren were personally unknown to himself, on reading the report of their labours they had become deeply interesting to his heart, as he had no doubt they would to the hearts of all who procured and carefully read the document. Special reference had been made to open-air preaching. All, he thought, must admit, that this, in its place, was a mighty instrument for good. If it were possible to bring persons readily and in great numbers under cover, it was both more easy, more pleasant, and generally more effective to instruct them there; but, if they could not be gathered within the walls of a building, it was perfectly scriptural, and often very pleasant and useful, to go and proclaim the Gospel to them in the open air. No man possesses every variety of gift. Each public instructor must be employed in the manner best suited to his powers. Whitfield was mighty in the open air, and John Wesley was mighty in the class-room. He did not say, that we had men now equal to either, but he did mean to say, that we had men most strikingly resembling both. The Report, moreover, referred to the subject of

emigration, and the relation of this, and similar societies, thereto. Certainly this matter of emigration was the phenomena of our age; indeed, he might, with propriety, go further, and say, it was the phenomena of the world's history. The world never saw such a scene till now; and the world never before had the means of transmitting such masses of people to such distant regions. But what a pleasing contrast, in many respects, did the emigration of this age present to that of former times! Our forefathers rushed upon this Western world, bringing idolatry, ignorance, and all sorts of abominations; but, after eight hundred years, their successors go forth to other land with civilisation, knowledge, and Christianity, which they will be the means of spreading abroad in all those regions to which they go. It was not a light thing, but a matter for great thankfulness, that a great number of our emigrants were not only Protestants, but Christians and Dissenters; and the probability would be, therefore, that in the first establishment of those new countries, religion, as it ought ever to be, would be left to exert its own hallowing and ennobling influence upon the hearts and lives of the people, unimpaired by an unholy alliance with the civil power. There was one other topic to which he must allude. Their cordial sympathy was asked to be extended towards the missionary brethren in their arduous labours and various discouragements. This was exceedingly important: the brethren needed it, they deserved it, and would be considerably helped by it; and those, too, who gave their sympathy, would receive a blessing in return. But, in entertaining sympathy towards the brethren in their labours and discouragements, there must be an interest in the work itself. In order to this, however, there should be a familiarising of one's self as much as possible with the men and their work. Men could not sympathise with abstractions. An excellent thing, therefore, it would be, he imagined, in these railroad days, to get the brethren together once in a while for communion and prayer, and then send them back upon the full tide of christian and brotherly sympathy. He believed that the adoption of such a course as this would be for the benefit of all, whether agents of the Mission or their supporters. Meanwhile, let them read the report, and bathe their spirits in the contemplation of that which is there recorded, and there would speedily come to be between the writer and the reader a far greater unity of sympathy and desire. In proportion as they did this, would they understand the cause better and love it better—the cause of their blessed Saviour, identified with his honour, sprung from his blood, and destined to be enshrined with his glory.

The Rev. SAMUEL MANNING, of Frome, in seconding the resolution, said that this Society proceeded in accordance with the law laid down by the Saviour himself. It had to do with evils which lay at our own doors. It was not, however, merely a law of Christ's

kingdom, but was urged upon us by the most ordinary and prudential considerations. It was obviously necessary that, by the impulses of patriotism, friendship, and affection, by personal influence, energy, and example, we should teach, and make the world feel that England is the homestead of our missions. This sentiment indeed was so common, that it had crystallised itself into one of our commonest proverbs, "Charity begins at home;" but then the Christian maintained that it did not end there. Now, the only charge which, in the mouths of certain individuals, was brought against our foreign missions, derived all its force from an alleged neglect of this principle on the part of Christians. It was affirmed, that in our concern for the perishing heathen abroad, we have forgotten the heathen at home. Charles Dickens was month after month, in the pages of his last work, putting forth these insinuations, and holding up to ridicule Christian men and women who are engaged in the promotion of missions to the heathen. Now, that there may be Mrs. Jellabys in the world he would not deny; but he declared that he had never met with them; and if that character was meant, as it was, to be a type of all the excellent men and women who devoted themselves to the mission enterprise, then it was a foul calumny. It was contradicted by all fact. He pointed to these Home Missionary Societies, and asked by whom were they supported, if not by those very individuals who also contributed to the support of Foreign Missions? But then it was right to learn even from enemies, because there was generally some amount of truth mixed up with their falsehood. There was certainly sometimes an appearance, at least, of neglect of home for the sake of men at a distance; and, in order to remove from the minds of those who made this charge, the least shadow of pretext for the assertion—let the friends of the gospel throw themselves with more energy and devotedness into the missions for home. Let them strive with new energy of purpose for the evangelization of England, and thus, by patient continuance in well-doing, they would be able to put to silence the ignorance of foolish men. It should be remembered, moreover, that this charge against the Christian people of England was not made simply by their fellow-countrymen. Let an effort be made by the women of England on behalf of the oppressed in America, and they were told to look at home and endeavour to remove the misery and ignorance of their own people, which was pointed out in all its fearful reality. Now, however worthless these declarations and retorts might be as argument, they were deplorably true as fact. The fact was before us; it was useless to shut our eyes to it; we must admit it; how then should we deal with the evil, and wipe away the reproach from our national character? The multitudes whose condition is referred to in the

charges of our reprovers, will not come to us, and we must therefore go to them, down into their dark haunts of vice, the lanes, and alleys, and back slums of our large towns; we must take the gospel to them, and carry the light of truth into their dark and gloomy abodes. This, indeed, was but to copy the conduct of the Saviour himself. He did not call to the people from heaven; His voice was the voice of power, and He could have done so; but He left His throne of glory and came down among men, bringing the gospel into close contact with sin, misery, and vice. So we must act: we must go to men, carrying the gospel in our hands, and in our hearts; we must go and dwell among them, and speak with them in the language of love. Then will salvation be nigh unto them that fear Him, that glory may dwell in our land. Reference was made in the resolution to the effect of Home Mission endeavours upon colonial enterprise and emigration. All circumstances seemed to conspire to give the earth to the noble Saxon race. Nearly all other peoples were, in the general, living within their own boundaries, and seemed to have no disposition to remove; while this race was spreading with a rapidity without a parallel. Saxon emigration was flowing rapidly to almost all the points of the compass; so that wherever the traveller journeyed he found Englishmen, and heard the familiar Saxon sound, "What cheer, brother?" But what had been, until lately, the character of this emigration? Had it not been largely an emigration of vice and despair? was it not mainly the filth and feculence of her gaols that England poured forth upon the fair face of the colonies? Alas! it might be too truly said of England as of the Jews, "The name of God is blasphemed among the nations by you." Now, the question which it behoved the Christian people of this land to consider was, shall emigration continue to be a curse and not a blessing? They had been told, that lately a better sort of people were among the emigrants from our shores; that men are going forth who both profess and love the gospel, and who will be the means of diffusing a knowledge of the truth in those countries to which they go. But this would not be the general character of the emigration, nor this the effect produced, until England shall have become thoroughly evangelized,—until the masses of her people, who form the bulk of the emigrants, shall have been taught to know and love the truth as it is in Jesus. It should be remembered, moreover, that it is only virtue and principle that either make nations great or securely establish them. Without this, local advantages went for nothing, but, with its disadvantages of position were of but little account. England is just now, he conceived, on the boundary line of national existence; and the question was, shall England's sun rise higher in the heavens, or has it culminated in its meridian, and begun to stoop to the west? Shall we ascend or decline? Shall some new medallist show, in future ages, the last remains of our glory? Shall

some new historian enrich the literature of his country by speculations upon the causes of England's decline and fall? Why not? the historian might ask; what is there peculiar in England to make it a new thing in the earth? He replied, its religion,—the true faith of God, that great conservator of private virtue and of public morality, that prime element of a nation's greatness. But then, this religion must be brought into living, active contact with the masses of the people, it must be brought home to the hearts of men. Let this be done, and we had nothing to fear; our empire would become yet greater and more extended, and the sun of its glory know no decline—for "righteousness exalteth a nation; but sin is a reproach to any people."

The resolution having been carried, and the collection made,

The CHAIRMAN intimated, that Parliamentary duties compelled him to retire; and he therefore felt much pleasure in calling upon their esteemed Treasurer to occupy his place.

J. R. Bousfield, Esq., having taken the chair,

The Rev. J. W. TODD, of Salisbury, moved—

"That this meeting, recognising the afflictive facts, that many parts of the country are still very inadequately supplied with the means of genuine Christian instruction, and that considerable sections of the community are utterly indifferent to their spiritual interests, and alienated from those who would promote them; recognizing, also, the fact, that the agents of superstition, fanaticism, and infidelity, while not active and successful in all places alike, are in general systematic and earnest in their workings; and, further, recognizing the incalculable importance of the character of our home population in its relation to the moral condition of the colonies and other parts of the world, would encourage the Committee to persevere in their labours, and would urge on the churches and on comparatively wealthy individuals in the Denomination, both a more entire self-consecration and greatly augmented pecuniary contributions."

He said: The resolution entrusted to my care is an extensive and most important one. The first of the "afflictive facts," to which it refers, it will be found, has been amply attested by the details of the report; and others, not less painful and melancholy, might be adduced in evidence, that in this country "there still remaineth much land to be possessed." And the second fact specified in this resolution seems to me but the natural result of the first. The indifference of the masses, and their positive alienation, are but the offspring of Christian apathy—the natural fruit of that neglect to which our churches have consigned large sections of this country and her people. Up to a very recent period, we have failed to exhibit a becoming interest in the social as well as the spiritual culture of the dependent about our own doors. With some few happy exceptions, we have left the uneducated in their ignorance, and the abject poor to pine in squalid misery. The children of crime we have confirmed in their criminality, by the means which we have employed to punish, rather than to

morally reform them. Those in positions of social oppression suffering from unequal imposts and unjust laws, we have left, for the most part, to fight their own battles, and effect their own emancipation and improvement. Hitherto, the Christianity current among us has been too much a thing of creeds and sentiments, and too little a matter of healthful action and life. It has obtained more in the form of a system adopted than as an element of moral power, expanding the intellect and dilating the affections, refining and radiating all the nobler sympathies of humanity, and rendering its subjects "the ministers of good," "stewards of the manifold mercies of God."

Until now, the religion of our churches, unlike that embodied in the life of our great Exemplar, has failed to identify itself with man as man, with man in all the diversities of his circumstances and compass of his wants and cravings. The respectable and the genteel, like the calves of Bethel and Dan, have been set up as the objects of worship and imitation, rather than the model life of Him "who went about doing good," and who has constituted it as much a part of the Christian life to feed the hungry and clothe the naked, heal the sick, and morally reclaim the lost, as to cultivate Christian purity and sound faith. Nor have we been sufficiently honest and out spoken in our protests against that system of state ecclesiasticism, the assumptions and arrogance of which are an offence alike to good breeding, to common sense, and to the spirit of Christian charity,—a system which was long trumpeted forth to the world as the bulwark of Christianity and the glory of our land, but which is now proven and felt to be a grand impediment to important, social, and political reforms, an effective stronghold of superstition and spurious faith, and a mighty barrier to the diffusion of intelligent and pure Christianity, especially in the rural parts of the country. This system, by claiming to be looked on as the only authorised embodiment of Christian truth, and by cringing and bowing obsequiously at the feet of human governors, burlesques Christianity in the eyes of the shrewd but half-informed,—represents her as a feeble and time-serving spirit, unable to effect the grand purposes of her mission, except in so far as she is flattered by titled greatness, and fed by state-bounty, and backed by "the sword of authority" and "the terrors of human law." Against this abuse, until recently, few and feeble were the voices raised in honest and indignant remonstrances and protests. Our own people have hitherto been averse to the exposure of the evil. The let-alone policy has almost universally prevailed, and worthy "brethren" and fathers in the ministry have been satisfied to mourn over the iniquity in secret, rather than sound in public the bugle of war. Nor in many quarters is the case altered; mistaken notions of duty or expediency prompt many to keep a questionable silence—a silence which is caught at in other quarters, and sedulously employed to fix, in the

minds of the industrial million, the meanest impressions of the Christian system. It is not only whispered, but openly avowed and firmly believed, that as religionists we are confederate with those who tax the country for the support of their opinions,—that we connive at the cupidity of those religionists who are linked with politicians in upholding systems of political injustice, and keeping back from the sons of toil their birthrights as men. In common trade phrase, 'tis said, that we are just as thorough-going cheats as the rest—that religionists are all bad alike—that we are secretly combined to hoax the public, and victimize the poor man of his pence and his position—and that we positively have an actual, though unavowed, “connection with the shops on the opposite side of the way.” Under these circumstances, then, is it matter of astonishment, “that vast sections of the people are found in a state of utter indifference to their spiritual interests, and alienated from those who would promote them?” Is not the gaping moral vacuity of our rural population precisely what might have been expected as the result of that neglect to which our past conduct has consigned them? And are not the mining and manufacturing portions of the community found in precisely that state of brutal sensuality and bold infidelity which might have been anticipated? Our existent interest and anxiety on their behalf, and which is now heaving the religious soul with grand emotions, are matters of yesterday, called into being by what our eyes see, and our hearts deplore. But what we see and mourn, is only the development and fruit of past neglect. The agents of infidelity speak the truth, when they tell us, that, till now, we left the industrial million to them, to look after the wealthier classes for ourselves. It is precisely so. In days gone by we have neglected to tend, and prune, and dress this part of the world's wide vineyard assigned to the church, to be subdued and cultivated for God; the spiritual labourers have not wrought, and, in consequence, “Behold, now that the Master looketh that it should yield him grapes, it bringeth forth wild grapes.” But I am not without hope as to these sections of the community, and the ultimate conquests of the Gospel among them. True, as the resolution affirms, “the agents of superstition, fanaticism, and infidelity,” or, as one of its champions would have it, non-theism, “are active and systematic in their efforts.” Nor must we hide from ourselves “the afflictive fact,” that they are already in possession of the minds of these alienated masses, and have filled them with false ideas of Christianity, and firm objections to the reception of it. But this is not the first time that Christianity has had to deal with difficulties of this kind, and has triumphed gloriously. The history of the Gospel is one of assaults and conquests. No sooner was it planted, than it was assailed by the passions and prejudices of the Jewish mind, and by the false philosophies and religions of the Gentile world. And the advance of Chris-

tian truth, from that hour to this has been often in the face of the fiercest opposition, and amid the cross-fire of enemies, agreed in nothing but in their hostility to her progress, and fixed determination to annihilate her from the earth. But whether assailed by barbarian force, or by the polished shafts of science and philosophy, and advanced intellectualism, the truth has not only remained firm as the eternal hills, strong as the rock on which the billows of the deep break into powerless spray, but has risen with the occasion, and gained conquests by the fight; she has wrested from the hands of her enemies the very instruments intended to effect her ruin, and has placed them in the hands of her messengers and subjects, to be employed in her service. There is not a science or a philosophy established among us, but was at one period of its history ranked as a weapon against the Gospel. But it is now attested, demonstrated, in countless productions daily issuing from the press, that “science is the handmaid of the Gospel,” and from every region of her wide dominion does she bring to us, ever and anon, some fresh contribution to the truth of that Gospel which we preach. Christianity, in every instance of encounter with her adversaries, has not only driven in their proudest fronts, and broken their strongest palaces, but upon the very scene of their confusion, and upon the ground which they had chosen for contest, she has set up fresh outposts, and established stronger defences. And after these conquests achieved over historic infidelity, casuistic philosophy, and all the facts and data of “proud science,” are we to be charged with an overweening conceit, or with the weakness of credulity in favour of the gospel system, when we affirm our conviction that this same Christianity, which has mastered these mighty oppositions, and wrung from intellectual giants their proudest weapons, will now triumph over that comparatively ignorant and dwarfish infidelity which now assails the stability of our faith? I have faith even in the now alienated masses, that when Christianity is brought before their minds, in an intelligent form and in her true character, they will recognize her superior excellence to all rivals; and, as in previous conflicts, Christianity will not only confound her opponents but gain power by the contest; some new attributes of her freshness, and expansiveness, and adaptation to every new phase of society, will come out. The agitation will at least bring out the true secularism of the gospel—its adaptation to the every day lot of the sons of toil—its ability to bless the homes of the humble, and elevate the condition of such as “earn their bread in the sweat of their brow;” and it will yet come to be felt that nothing is more easy than to make the most of both worlds. Nor are there wanting signs of the speedy achievement of these conquests. “A sound is already heard of a movement in the tops of the mulberry trees,” veteran champions, who had thought themselves no longer fit for service, and who had laid aside their

buckler, and sword, and shield, have afresh put on their armour, and unsheathed the old weapon, bright, polished, keen, effective as of old. Others in their prime, men of war from youth up, are in the field of conflict with this boasting foe, demonstrating to all "The Harmony of Religious Truth and Human Reason." Confusion has also been carried into the very heart of the enemy's camp. One of their blaspheming champions—the Goliath of the host—who had for a while defied the armies of Israel, and railed against them, has been smitten mortally by the youthful servant of the Most High, whom he affected to despise. Consternation is the result. If the enemy are not fleeing before us, they are changing their ground; and it only remains for us to close upon them.

The Rev. J. STENT, of Hastings, in seconding the resolution, said that he was not one of those who thought the world was coming to an end next year; nor was he one of those who thought, that the truth—the truth of the gospel—the truth which that and kindred societies were endeavouring to pass down by various channels through and into the lower strata of society—that this truth was to be overborne, on the one hand, by superstitious Catholicism, and on the other hand by the vagaries of infidelity. He could not believe, that all the agencies of the past, that all the agencies of the present, that all the toil and labour which had marked the career of England within the last half century on behalf of this truth,—that the blood which saturated the soil of his fatherland during the past ages of persecution—that all this was to be as though it had not been—that England was now to recede in her hitherto triumphant career—that she was to forego and give up, finally, her high attainments in her religious aspect. He could not, he said, believe this, and yet he was a great believer—yet he had great faith. But he could not believe in the Pope of Rome—he could not believe in Charles James of London—he could not believe in Strauss, and the leaders of English popular infidelity—but he could believe in those poor men, scattered through the villages and hamlets of this wide realm—he could believe in those who had received the gospel, and possessed tender and loving hearts, and who, in their various spheres, did possess, retain, and cherish that truth, and who represented, in a great degree, the church of Christ, which was the embodiment and representative of that truth,—he could believe in them. He could believe in the power which they possessed,—he could believe in the might of that truth which their character and their lives represented,—he could and did believe in the power of the Divine Spirit operating upon these minds, and through these minds and through the truth they had received, upon the great masses of the community of the day. It was because he believed in these things—because the tenderest sympathies of his heart were thus identified with those masses—that he looked with intense interest upon

whatever he believed might affect them,—affect their spiritual standing,—affect their attachment to gospel truth,—affect their reliance upon the Spirit of the living God,—that he looked with deep and anxious interest upon everything that might affect their companions and associates in these great matters. And the "afflictive facts" affirmed in the resolution tended to this result, that their operation was to draw man off from God, and to fix his thoughts and feelings upon a fellow-man in the character of a pope, or bishop, or priest,—because their operation tended to draw off the minds of men from a fixed form of truth, and lead them into an attachment to, and to a reliance upon, scepticism, and priesthood, and services,—it was because he believed that in these things there was imminent danger, that he looked with deep interest upon the present aspect of the times. He saw a mighty conflict being carried on. The conflict between error and truth had been always a very severe battle,—a conflict prolonged and terrible; but he would rather have that conflict, with all its bitterness and severity, than stagnation and apathy. He regarded it as the soul of man struggling with itself against error and superstition,—he regarded it as the mind of man emerging and advancing towards that beautiful light of modern day, in the glory of which hereafter it would unspeakably rejoice. What was the theme, what the object, what the prize of the great conflict that marked the present period? It resolved itself into questions as to the bible, and the God of the bible. The question was, Is the bible God's word,—God's gift to man? The answer upon the one hand was, Yes; upon the other, No. The question was, Is the religion of the bible adequate to meet all the desires, and wants, and necessities of man? The answers were, Yes and No. And in this one simple division were ranged the believers of the gospel and the unbelievers of the gospel. But he asked, Where was the bible to-day? It had stood the battle and the breeze of many a severe storm; and where, then, was it? Let the present admirable condition of England's commerce, of England's religious societies, of England's political condition—let the progressive institutions of our times answer the question. Let the despots of Europe and the thrice crowned bishop of Rome answer the question. Let the prison-houses of Europe answer the question. Let the millions of Christian America answer the question. Where was the bible? Let the slaughtered souls in their gathering myriads which were under the altar, to testify for the Word of God and for Jesus Christ,—let them answer, and, gathering up that answer into one great chorus, proclaim in the hearing of worlds above and of worlds beneath—The Bible is enshrined in countless hearts; it is associated with progressive institutions, it is connected with the trembling thrones of despots, and is present in the triumphs of the Christian mission, whether at home or abroad. The whole world, in the present

age, was affirming, that the Bible was the great gift of God to man—that the religion of the Bible was all that man needed—that it would fit him for the life that now is, and for that which was to come. He was not, then, afraid for the age. He was not afraid for the result of the conflict that had gathered around the Bible. If there were nothing in that wondrous book, there would have been no conflict connected with it? If there had been in it no deep, solid substratum of living and imperishable truth, would all the mightiest intellects of every age have battled and contended for or against it. Infidelity proclaimed it was a fable; and yet it trembled in its presence, and dared not to put upon it a sacriligious hand. The great conflicts of the age had but tended to raise the Bible higher and higher in the esteem of the nations of the earth; and all Europe, at this day, in spite of her infidelity, and in spite of her despotism,—all Europe was bowing down at the presence of the Bible, and its acknowledgment was everywhere heard, “The Bible is the gift of God to man.” But the people were moving. Far-off lands had said, “Come up and take possession.” The forests and the mountains of Australia had whispered their invitations into the ears of suffering millions, and they were moving thitherward. They had cut the tie, and were hurrying forth to seek the treasure that was there laid open to their gaze. Like the younger son, they were gathering all together, to take their journey into a far country. Let them go, he would say. No pope, no priest, no bishop, should reach them there; but, even there, should Christian feelings sympathise with, and Christian hearts pray for them. And when, like the younger son, they should grow up strong, and throw open their broad athletic shoulders, and exercise their brawny arms, England should rejoicingly say of them, “God has given me that land, whose inhabitants shall elevate and perpetuate the English name as long as time shall run.” But the younger son was moving—he was on his way; and had England nothing to say to him who was thus about to add new honours to the English name? Yes,—let him be so instructed, that he shall, at the same time, add new triumphs to the Christian cause. It was easier to speak now, than when the ocean should divide them. But, notwithstanding a movement so general, all were not going, and many of those who remained would continue to be, as they had been, the strength of this great county. The workshop of the north was yet full, and the garden of the south was not exhausted. Labourers were yet in her vineyards, and were gathering in her harvests; and as the younger son set out upon his journey, let him be plied with all the persuasive arguments which such a land as England could offer for his religious guidance and his

eternal welfare. And what were they but the old and well-tried arguments of the Gospel? England had nothing else to give. And, in connexion with this point, the progress of their Missionary Institution was greatly encouraging. God had blessed, and still promised to bless them, with his choicest gifts. Let them, by active exertion, endeavour to hasten that time when the dwellers in the vales and in the rocks should cry, “Worthy is the Lamb that was slain!” and when that triumphant procession should be complete, in which every follower had fought in the good fight, and triumphed in the glorious conflict; for the day of the salvation of the world draweth nigh.”

—The Rev. J. EDWARDS, of Liverpool, then moved—

“That the thanks of this meeting be presented to the Treasurer, the other officers of the society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq., be the Treasurer; that the Rev. S. J. Davis be the Secretary; and that the following gentlemen be the Committee for the year ensuing.” [Names read.]

He stated, that six and thirty years ago, he had been connected with the society as a member of its committee, and that, through changes and death, not one remained on the list who was a member of the committee at that time. For himself, he had been “on all sides of the saddle” in reference to the society, having filled every office connected with it. He congratulated the present chairman upon his position as Treasurer. He was exceedingly glad to find there were rising up others to take the places of those who had ceased to act more directly with the society, although some of his friends viewed things a little differently than he had been accustomed to regard them. However, he supposed Young England could afford to speak strongly of Mother Church, and to use such language as he and the friends of his time would have been almost afraid to employ. He was glad to say, that, some time ago, he could make his application to eight or nine clergymen, and get from them their £40 or £50 per annum on behalf of the society. A clergyman in Derbyshire, so far from objecting to the operations of the Home Missionary there, expressed his gratification, and offered the loan of his own “pony” to the agent of the society. “That missionary,” said Mr. Edwards, “actually rode the parson’s pony for three years and a half.” A clergyman in Bristol gave him (Mr. Edwards) £10 for the society, and accompanied the present with a blessing on the institution. He trusted they would go on and prosper, and thrive in still greater and more delightful abundance.

The Rev. J. DAVIS, of Arnsby, seconded the resolution, and put it to the meeting. It was carried unanimously, and after the doxology and benediction the meeting separated.

Monies received since the last, will be acknowledged in the next Register.